3149. de 29

VINDICIÆ

DANIELIS,

Strange PROPHECIES

From the *Monachie* of this *Land.*

OR

AN ESSAY OF THE
Preſages of the late prodigious
Comet *pertaining to theſe our*
times : in Parables.

By R. S.

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BIBLIOTECA
DANIELIS
STROPE
PROPHECIAE

TO THE RIGHT HONOVRABLE

EDMOND Lord SHEFFIELD,
Baron of *Butterwyke*, Earle of *Mulgraue*, Knight of the moſt noble Order of the Garter, and my ſingular good Lord, Life and Light from God in the Loue of Chriſt.

WHat *Vnthrifty* kinde of Spirit is it, that the minde of *the Man* is now ſo obeſſed with! For what *notion* ſo euer ſhall be offered vnto it, differing but the leaſt point from the *vulgar ayres* which *Præiudice* hath formerly taken holde of: howbeit there appeare, whether manifeſt *Argument* of *Neceſsity*,

ceſsity, or ſtrong *Inducement* of *Beneſite*; yet it is reproued and rejected onely for this, Becauſe it is NEW. Whereas on the *Contrary*, let it preſent vs with *vanity* of *delight*, or *choiſe* of *idleneſſe*, though to the inevitable *deſtruction* of *one* and *all* of vs, yet by how much the *Newer* it is, by ſo much the more is it honoured, rewarded, and *greedily imbraced*.

An *Inſtance* hereof, may bee the preſent ſtate of this our *Chriſtian World*, in whoſe greateſt part, this is found to be true, that albeit there bee tendred vnto vs, *Stability* of *Eſtate*, *Trueth* of *Society*, *Peace* and *Plenty* on earth, and *favor* with God and Man, ſuch, as *greater* the world neuer enjoyed: yet is there no place of *audience* to be gotten, euen for none other reaſon but this; That the path is *New* and vntroden; And wee muſt not bee weaned from walking on ſtill in the *ſpirituall blindneſſes*, wherewith wee haue hitherto like Mouldewarpes beene holden and delighted, as if it were written in *Capitall* letters for a *Frontiſpice*, on the Gate of our *common ſenſe*, [*Non intret frugi*.] Let not a good *Obiect* be admitted, nor a *thought* of *Grace* be *conceiued* amongſt vs.

Such lot hath this man of God, the Penman of theſe Parables, bin forced to paſſe vnder. Concerning whom, becauſe in men of *former* times, there was onely a *doubtfulneſſe*; for they were vnto them (*perhaps through their owne negligence*) not yet vnſealed; Therefore the men of our dayes

dayes will out of a *Præiudicate wilfulneſſe*; vtterly *aboliſh* them, and (as the *Iewes* did concerning CHRIST) *excommunicate* as many as beare witneſſe to any of them; how well ſo euer they ſhall bee by the *Spirit of GOD* opened, and how *comfortable* ſo euer the things contained in them bee found vnto vs. [*Thus doe men loue darkneſſe rather then light, leſt their deedes ſhould be reproued.*] Ioh. 9. Ioh. 3.

In the middeſt of ſo *deſolate* a wilderneſſe, more diſordered then the brute ſea (for the Ocean hath *kindly returnes* of ebbes and flowes, and his *Decumanos fluctus*) I was by a *Mighty* hand guided, to the taking vp of this our *Prophet*, caſt out as condemned to perpetuall exile, and not worthie the *light of the Sunne of Righteouſneſſe in his Church*, when viewing well, I could diſcerne in him the life of *Diuine ſeede*, which I acknowledged my ſelfe bound by the Lawes of *Nature*, *common to vs both*, to foſter and cheriſh vnto full growth, according to the beſt skill of my *vnderſtanding* and *light* in Heauenly *Myſteries*.

Wherefore I profered him my ſeruice and helpe, which euen at the very firſt was ſo chearefully accepted of him, that hee immediately directed mee to preſent him to You my excellent and very good LORD, with aſſurance of good ſpeede thereby:

wherefore without delay I haſted to accompliſh this requeſt, neither hath my expectation erred for the *Gratious* entertainment hee found at his firſt acceſſe to Your Preſence: ſimply clad (as hee was) in *Pilgrims* Habit: No more then was ſufficient to avow him one of *Gods good Creatures*, and a *Chriſtian* (I meane that *Extemporary Interpretation* of him, which ſome few Moneths ſithence it pleaſed Your Honour to accept at my hands) now ſince hee hath gotten about him better attyre and Language, hath emboldened him to make a Second ſhew of himſelfe, in hope that by your *Noble Protection* hee ſhall not onely recouer againſt the vnjuſt and vnworthy *imputations* layde vpon him, but to be reſtored wholly to the poſſeſſion of his *Originall Honour:* Namely; *An Evangelicall Prophet of our Lord Ieſus Chriſt.*

Certainely hee acknowledgeth the largeneſſe of Your *Heart* in vnderſtanding the things of *God*, The brightneſſe of Your *Light* in matters of Profoundeſt Search, and the *Ardor* of Your *Spirit* conſtantly aſpiring vnto *Motions* of the *Pureſt Aire:* Such *Hearts* onely can vnderſtand in theſe: Such *Lights* onely can diſcerne of them: And ſuch *Spirits* enjoy the Comfort of their *Due* vſe: And becauſe there are ſo few of ſuch ones; therefore is it that this louely Stranger hath beene ſo little ſet by among Men to their owne Reproofe and Loſſe invaluable. His demaunds are juſt, and the profite he tendreth to the Honourers of him *ſingular*, as appeareth by that

that which is heere reuealed out of him. So that the goodneſſe of the cauſe it ſelfe remooueth all doubt, but that vnder Your *Excellencies* Countenance hee ſhall aſſuredly finde plentifull regard, *the Newneſſe of his preſent habite and ſpeech notwithſtanding.*

As for my ſelfe, when I beheld (as I doe *dayly*) the *Zelous* and *continuall* exerciſe of *Piety* in Your owne Perſon, the gracious practiſe of *Religion* in Your *Family*, the ſingular good *government* of Your *Houſe*, whereby the late *dangerous times came not neere* You, to touch You, nor any of Yours (though being in the middeſt of them.) I cannot but bee perſwaded, that Your *Noble* and *Pious ſpirit* will vouchſafe to regard this my endeauours, (weake that they are) and fill vp the wants with the ſweetneſſe of Your good acceptance, which is wont not to reject any (proceeding from a *ſingle heart*) that is not altogether vnſauoury.

Wherefore my prayers vnto GOD for You (my Lord) are, that the *Integrity* of Your Wiſedome, Your *Religious learning*, Your vertues and Your valour may crowne You with Honours and Riches, and *graces* and fauours both with GOD and Man, as if with full *Sheffes*, the *field* which the LORD will haue bleſſed.

Theſe

Theſe are the vowes which doe with content and delight vnſpeakable, open the light of the Morning, and ſhut in the ſight of the Euening dayly, to Your Honours truely loyall ſeruant and *Chapellan*:

R. S.

VINDICIÆ DANIELIS.

Of Apocryphals in Generall.

FIRST, when I doe enter in to ſerious conſideration of the *Sobriety* of our fore-Fathers, that hauing receiued from their Elders a volume of *Gratious* writings, would not bee wanting to deliuer them ouer to their *Poſterity* in the *ſame Number and Order*, they had receiued them; I cannot but approue their *Pious Ingenuity*, chooſing rather to ſubſcribe to their Elders in things not altogether *intolerable*, then to queſtion their *diſcretion*.

And in the Second place, when I behold the *Syncerity* of men of our owne times, that will not admit the leaſt blaſt of *Earthly Ayre* to mixe it ſelfe with the *Oracles* knowne to bee *immediately* breathed vnto vs by the *Diuine Spirit*, I muſt needes admire their *Religious integrity*, that cannot indure any ſhew of *Parity* to finde place betwixt the things of God and of Men.

Wherefore bleſſing them both in their ſeuerall Graces; it is a *Motion* (I make no doubt) proceeding from the *Spirit of Vnity and Truth*, adored of them and vs all, that wee indeuour (by reconciling them what in vs lyeth) to injoy the benefit of both their *Lights* in *common*

with them; As wee rejoyce in the acknowledgement of *Life in Communion* with them.

The Queſtion about which they differ is, That whereas there are certaine writings deliuered vnto vs, together with the bookes of the Firſt Couenant, partly adjoyned as *Members* of ſome of thoſe bookes, and partly ſubjoyned as *Entire* workes in themſelues, and yet not found recorded in the *ſame Character*; whether they be to bee permitted to paſſe joyntly and promiſcuouſly as hitherto they haue done, or whether they ought at length to be *diuorced* as not lawfully brought together?

Touching them all I haue not at this time to ſpeake; but leaue it to thoſe, whoſe libertie of time and happineſſe of *State* may ſolace themſelues in the louely contemplations there to bee found. For my part, (Firſt anſwering the exceptions brought againſt them in *General* ſuch as I haue found) I ſhall by the helpe of the *Diuine Grace* diſcouer the *Heauenly Myſteries* implyed in ſome one Particular of them, if perhaps thereby, ſome other of them may finde the better entertainment.

Pſal. 112.6. *And thou ô Holy Spirit, which makeſt the light of truth to ſpring vp in our Hearts, out of the darkeneſſe of our Corrupt Nature, ſtrengthen mee by the heate of thy Loue, that the clouds of my ſinnes may bee ſo throughly diſſolued into ſhoures of contrite teares, that they neuer returne againe to hinder the ſight of thy comfort and conduct, this night of ignorance ſo powerfully praeiudicating vs in the things of God and our true happineſſe.*

One objection is that they are acknowledged on all ſides to bee writings *Apocryphal*; And therefore as ſome doe ſeeme to vnderſtand (*ipſo nomine*) not *Canonicall*: for as much as theſe Names are taken to bee ſo contrary in themſelues, as to be applyed to one and the ſame thing in one and the ſame reſpect is altogether impoſſible.

Whereto I anſwer out of the *Different* meanings and vſes giuen to the name *Apocryphal*, which are found to be theſe.

Frſt,

Firſt, this word *Apocryphal* indeede in a proper and literall ſignification importeth [*Hidden*] or Remoued from our ſight, as it is ſaide [ἀποκρυπτειν τὴν γὴν] to hide the earth, when by ſayling farre into the Sea wee doe (as Sea-men vſe to ſpeake) bring land to water and the ſight of the Land is wholly taken from vs. And in this *Paſſiue Nature* it is after a *figuratiue* manner made conuertible with the word [*Priuate*,] which is to ſay [*Sequeſtred*] or hidden from publique vſe. So that taking the word [*Canonical*] to bee vſed for that which is made and ordained *for publiq; vſe*, and is ſo receiued and vſed; in this ſenſe indeede theſe Names vnto one and the ſame *Subiect* as is aboue ſaide are vtterly incompatible.

But this word [*Apocryphal*] is found alſo capable of a *Secundary* intention. And that is by an *Actiue* ſignification to expreſſe an *Excellencie* of things, by which ſome haue in them a *Preheminency* of *Brightneſſe* and *Illumination*, or a *ſuperiority* of *Dignity* and victory in outward preſence, whereby the *preſence* of others (of not ſo great *Outward* note) is obſcured; And ſo theſe become (*Latebræ*) *Hyding places* (as the word is alſo found vſed) vnto thoſe others. And in this ſenſe theſe *Apocryphals* being according to the dead letter, but as the *Shells*, may haue for their kirnells maters of *High and ſpirituall Myſteries* encloſed and hidden in them, in ſort, that the Names of [*Apocryphal*] and [*Myſticall*] may be found in them of one and the ſame *Aire* and *Senſe*. And theſe *Myſteries* being found *Conſonant* and *Analogicall* to the *Canon* of the *Sacred Scriptures*, purchaſe thereby the title of [*Canonical*] together with them.

For whereas according to the *Literal* context the *Hyſtories Apocryphal* ſeeme to make mention of ſome paſſages amongſt the *Iewes*, either in their *Babilonian captuity* or ſoone after, and ſo of no vſe nor *Reference* vnto *future* times: now if by a more *illuminate* ſearch they bee in *Myſtery* found to conuey vnto the *preſent* Church of

Christ such *Gratious speculations*, as either it cannot well want them, or at least wise it be much holpen by them in *their times* and *seasons* (which I doe verily beleeue our fore-Fathers did see, though the notice thereof, out of some speciall worke of the *Diuine prouidence* haue not as yet beene imparted vnto vs:) Then will this application of the name [*Apocryphal*] bee sufficient to vindicate them from the *Aspersions* cast on them by the *Praiudice* of the former sense.

It is againe objected, that many *falsities* and doublings, indecencies, and impossibilities are found in the Relations of their *Histories*, and therefore not to bee admitted.

This (for answer) is indeede confessed according to the *letter* of them to bee true; and I suppose many the like are to bee brought forth out of the *Canonicals* themselues, which (as these) doe call for *Spiritual* eyes to discerne of them, as *Ezekiels* bands and bread, and *Hoseahs* wife of fornications, the *Rich mans* charitie in Hell and such like; So that to the one as well as to the other this seemeth to bee *imputable*. And therefore in these cases, the eyes of flesh and blood are of necessity to be closed, and wee must submit our selues wholly to bee led by the light of the *Spirituall* man, and striue to acquiet our selues in the *Mysteries* of them, without nice satisfaction of the *Naturall* reason.

Ezeck.4. Hos. 1. Luc.16.

A farther Exception is, that because they are not concluded within the *Number* of the *Alphabeticall* letters, fulfilling the *Old Testament*, as the *Rabbines* register them to haue beene taken in *Ezraes* time, nor found in that *holy tongue*, nor admitted by *Hebrewes* old nor new, therefore they cannot haue beene breathed by *Gods Spirit*.

For answer hereto, first I cannot but make vse of the words of that good Father Saint *Augustine*, in an Epistle which hee writeth to Saint *Hierome* for instructions from him, as from *his Elder*. Hee there, vpon the words of our

our Sauiour, [*Bee yee not called Rabbi, for one is your Ma-* Math. 23.
ſter euen Chriſt] goeth on thus: *Nec alius docuit Moſen, &c.* Neither was there (ſaith hee) any other, that taught *Moſes* by *Iethro*; nor *Cornelius* by *Peter* his Elder; nor *Peter* by *Paul* his younger. For by whom ſoeuer *Truth* is ſpoken, it is deliuered by the guift of him who is the *Truth* it ſelfe. And this ſame alſo and almoſt in the ſame words doth he repeate in his ſecond booke and 18. Chapter, touching the *Doctrine of Chriſtianity*, affirming that it is the dutie of euery *good Chriſtian* to know that whereſoeuer *Trueth* is found, (as well in *Profane Authors* as in *Sacred*) yet it is to bee referred to the breath of our Lord and Maiſter *Chriſt Ieſus*, from whoſe *alone* ſpirit all *Trueth* doth proceede. And ſo when in theſe, *Truth* is to bee found, whether after the *Letter* or in the *Myſtery*; then in reſpect of the *fountaine* whence it ſpringeth, it is to bee receiued for *Certaine*, without any *Conditionate Admiſſion* of [*Magis & Minus*] *more or leſſe* trueth in the one of them, then in the other.

Secondly, I ſay, that *Trueth* being ſo found in them, it is not to bee beleeued, that the Spirit of God hath ſo confined it ſelfe, to any one *Language* of the Man *more than other*; that the *Aire* of the words being but *Signes* ſhould bring any *credit* to the *Trueth*, of the *Things* ſignified. Or if any will needes haue, that it doth; why then may wee not rather beleeue, that for as much as the things of *Trueth* deliuered in theſe *Apocryphals*, pertaining principally to the *Church* of *Chriſtians*, from that time ſhortly approaching, and not to the *Moſaical* now declining, were by the *ſpeciall inſtinct* of *Gods Spirit*, dictated in the Mouth of the *Pen-men*, in ſuch language of the *Gentiles*, as was ordeined to bee the inſtrument of conueighing the *Doctrine of Chriſt*, at hand, to bee reuealed to all the world? Therein to the very *Letter* fulfilling the Prophecie, as the Apoſtle rendreth it, [*with other tongues, and with other lippes will I ſpeake vnto this people.*] Iſa. 28 11. 1. Cor. 14. 21.

vnius cuiuſq; lingua par eſſet eadem virtus, modo par ſit & eadem pietas. *Cor. Agrip. de cabala.*

people.] And euen in that it ſelfe, intimating to the people of the *Iewes*, that as they were now (by the pleaſure of God) made ſubject to the *Gentiles in body*; ſo they ſhould in *minde* ſubmit themſelues, to bee ruled by that forme of *Doctrine*, which was in the *Gentiles language*, to bee made *Authentical* vnto *them*. And this may wee bee the rather induced to beleeue, in that wee finde the firſt miraculous confirmation of the *Euangelical*
Act. 2. *Doctrine of Chriſt*, after his *full Glorification*, to bee in this ſame kinde: namely, the *Sanctification and Conſecration of Languages* vnto that *Miniſtery*.

Yet, notwithſtanding all that hath beene ſaide in defence of theſe *Apocryphals*, I doe neuertheleſſe humbly deſire ſo to bee vnderſtood, that it is farre from mee, ſo much as in the leaſt ſhadow of my thoughts *ſeparately* to *parallel* them to the *Holy Scriptures*, (which haue from the *beginning*, and euermore beene by the whole Church acknowledged *Canonicall* and *Authentique*,) whether for *Meaſure of ſpirit*, or *Light of iudgement*, or *Authoritie*
2. Tim. 3. *of byndyng power*, *or finally*, *for ſufficiencie of Doctrine* [*to make the man of God perfect, &c.*] Yet may it bee no diſparagement to thoſe *pure fires* of *Holy Scriptures*, that theſe *Apocryphals* be to them taken [*Coniunctim*,] as the
Exod. 16. *Golden Pot*, to the *Manna* laide vp therein; or as the *Vehicula* which Phyſicians doe vſe in the applying of their *Medicines*, whereby their *richeſt Antidotes* are brought to a more *vniuerſall benefite*, for the whole *body* of the *Man*; or as the *Steely Armour* of the Lode-ſtone, which is altogether impotent of *its owne ſeperate* ſtrength, to worke *Magneticall Attraction*; Howbeit, *fitted* duely to that inualuably precious *Gem*, doth by *copulation, multiply* the virtues thereof, ro diſpart it ſelfe into a much *greater Orbe*, and with more *powerfull rayes*.

How juſtly this that hath beene ſaide, is applyable to theſe *Apocryphals*, I leaue to the *Æſtimate* of their deſerts which haue laboured in ſome parts of them, *not vnthriftily*; their worke is their *crowne*, and the *Sterres*

thereof

thereof ſhall be multiplyed dayly, *vnto the day of Conſummate Retribution.*

The Apocryphals of Daniel.

THat which by mee hath hitherto beene ſaide, ſerueth firſt, to remoue the *Obiections* which *præiudice* had laide to the charge of thoſe *Myſticall* writings; which doubtleſſe, had neuer beene ſo *Conſtantly*, *Reuerently*, and *Religiouſly* preſerued, in *one and the ſame* cloſet with the *Sacred Scriptures*, had not the *Diuine Prouidence* ſpecially wrought, and beene pleaſed to ſhine forth therein. And ſo in the ſecond place, this ſerueth alſo, to purchaſe a *reſpectiue Attention*, to that which is therein contained; and that we labour and vſe meanes, that the ſame may be *Reuealed* vnto vs, in regard of the great *beneſite reſulting*.

The ſpeciall part, I haue choſen for the preſent to ſpeake vnto, is the *Auntary of Daniel*. Which appeareth to me, whether for the *neceſſity of knowledge* of the *Trewth*, implyed in it; either for the *Amplitude of the Extent* of it; or laſtly, for the *Height of the Spirit*, by which it was dictated, to aduow vnto it ſelfe place in the former ranke.

Firſt therefore, whereas wee finde the *Name* of *Daniel* adfixed vnto it; whether it be *literally* after the *Author* thereof, the Penman of the *Canonicall Prophecie*: Certainly, the *matter* therein contained, doth acquite it ſelfe, not vnworthy the name of ſo *Glorious* a Prophet. Or if it bee *Parabolically*, according to the *Reſemblance* of the *Subiect*, to that of the former. The *Communion* of the Name, and *Adiection* of it vnto that other, doth no way impaire the *Honour* and *ſelfe-ſufficiencie*, of that *Gracious Canonical Prophecie*: As will appeare by that which followeth.

But

But what if in *Myſtery*, we vnderſtand the Name of *Daniel*, giuen vnto it from the *Abſtract* of the Name it ſelfe without any *Reference* to any perſon in *Concrete*? And ſo the Name intimating the Manner of Gods working in his *iudgements*, according to thoſe times in the which the Seuerall parts of this *Prophecy* were to be fulfilled?

Daniel. 1. The iudgement of God. Or, God is iudge.

In trewth when I behold the gracious *vnity* in Spirit, betwixt the workes of *God* of this kinde, in the times before this *Prophecy*, as *Moſes* ſpeaketh of them, [*The Lord will iudge his People, and be compaſſionate over his Seruants,*] And as we finde it often repeated by the *Prophets* ſucceſſiuely; and in the times as they enſued after this *Prophecy*, as they are ſpoken of by our Sauiour himſelfe and his Apoſtles after him; I am wholly poſſeſſed with Perſuaſion and ample Aſſurance, that this Name of *Daniel* giuen to this *Aultary*, is Principally (according to the letter,) *Apocryphal*; that is to ſay, A couert and *ſhell* wherein the Nature of *Gods Iudgements* then to enſue, were *Myſtically* encloſed.

Deut. 32.
Iud. 2.
2 Sam. 24.
Pſa. 90. 106.
Ioel. 2.
Iona. 3.
Luc. 18.
2. Pet. 2.
1. Tim. 1.

For this *Aultary*, albeit that it is found diſperſed into *diuers* Sections, as Namely, the *Additional* to the *third Chapter* of the *Canonical Prophecy*, and the *XIII* and *XIV chapters*, as they are added to the end of the *Canonical Prophecy*: yet by the *Coherence* and dependency of them one on the other, it appeareth to be one *continent Prophecy*; reporting in *Angelical Language* the State of the *Church* and Faithfull, from thoſe times to the End of times; vnder the Type of the *Babilonian Captiuity* of the Iewes, the onely faithfull Church at that time manifeſt in the world. And diſtributeth it ſelfe into IIII. diſtinct Paſſages or Periods very regardable. Namely.

Dan. 3. I. *A DIVINE PROTECTION of three Religious young men in a fiery Fornace.*

Dan. 13. II. *A IVDICIALL DELIVERY of a chaſt wife*

wife diſtreſſed by Calumny of II. *old Fornicators.*

III. *An* INGENIOVS CONFVTATION *and Conviction of an* IDOLATROVS CVLTVRE. Dan. 14.

IV. *A* IVST RETRIBVTION *executed on a tumultuous People,* BRVTISHLY *conſpiring againſt their* FAITHFVLL RVLER *ſent them from* GOD. Vbi ſ.

And into ſuch IV. *Periods* are the *Times* of the world thence enſuing exactly reduced, as appeareth by the Explications of other *Prophecies Canonical.*

The firſt Period is of the Martyrdome of three young men.

WHerein the firſt *Circumſtance* is of theſe III. *Noble* men, which if they bee taken *figuratively* [*A Definite number for an Indefinite*,] Then is it to bee taken for that *competency* of witneſſes, that ſhould ſpring vp with one voice, confeſſing the *Trewth* of God in his *Adminiſtration* and *Providence*, *That* in the mids of all the *Tumults* and *vexations* of the world, it is directed wholly to the worke of his *Mercy* and *Love*, to the *Man* in *Chriſt*, by his *Spirit* comforting and confirming them. *And they walked in the middeſt of the flame.*

Secondly, if wee conſider them *Typically*, it is to bee taken for the three *Lawes Natural*, *Moſaical*, and *Evangelical*; which in the mids of all the *Frowardneſſes* of

All the workes of the Lord bleſſe ye the Lord, &c.

worldlings, doe by a ſweete and melodious *vnicent*, publiſh the prayſes of the *Creator*, to bee teſtified by the *voice* of the *whole* frame of the *Creature*, and *parts* thereof.

Thirdly, if taken *Myſtically*, it putteth vs in minde of the preſent and ready *Aſſiſtance* wee injoy in the Perſon of the *Manhod* of God, by his *Offices* of *Prince*, *Prieſt*, and *Prophet*, in the *Adminiſtration* of his *Prouidence* ouer all his creatures, for our ſeruice and good. In aſſurance whereof, hee doth not faile to rayſe vp vnto his *Church* in all *Tentations* and *Preſſures* faithfull ones of all theſe ſorts, namely, *Princes*, *Prieſts*, and *Prophets*, from time to time *repreſentatiue* of *himſelfe*, walking in the middeſt of it. Ap. 1.

Fourthly, if taken after the the manner of *Parabolical Hiſtory*, it doth report vnto vs, vnder the *Notation* of the names of theſe three young Men, the threefold differences of Men, as they are deſcended from their firſt fathers after the *Deluge*. *Chananiah* anſwering to the name of *Iapeth* the eldeſt brother, whom (according to the *Prophecie* of his Father *Noah* vpon his name) it ſhould pleaſe *God* to *Gratifie* with *Largeneſſe* of Earthly *Dominion*, (namely, the *greateſt* part of the whole *Habitable*,) and to coinherite with the *Bleſſed Shem* in the *Heauenly Poſſeſſion*.

Iapheth Enlarged.
Chananiah, Gratified with fauour frō God.
Europe wholly, The greater part of *Aſia*: *Indies*, Eaſt and West: South-Pole Lands.
Shem. The name.
Azariah. The helpe of God.
Cham. Burnt with heate
Miſhael God is with-drawn.

Azariah anſwering to *Shem* the ſecond brother, who was alſo (according to his name) to bee as the *Name* of *Helpe* from *God*, vnto the *Generations* of both his *Brethren*.

Miſhael anſwering to *Cham* the youngeſt, who (according to his name alſo) was by the *burning* of his Fathers diſpleaſure *Excommunicate* from any *Society*, and confined to a *ſeruitude* vnder the *Church* of *Shem* and *Iapeth*, whereby *God* might be thought to haue *withdrawne* himſelfe from him.

Theſe in the mouth of *Azariah* the holy *Shem*, vnto whom the bleſſing (as is aboue ſaide) was moſt peculiarly

liarly alloted in his iſſue the *Meſſiah*, are ſummoned to beare witneſſe, to the praiſes of *Gods*, who had beene alwaies a preſent *Helpe* to himſelfe, and would now receiue into *fauour* his elder Brother *Iapheth*, as hee had promiſed; and alſo returne and draw vnto him his yongeſt, whereof the forlorne ſeede of *Cham* had no *Argument* of Hope.

Which applicataon is to me the more approoued, in that *Azariah* repreſenting the People of the *Iewes* ſprung from *Shem*, (and chiefe Author of this holy *Hymne*;) doth name himſelfe in the ſecond place onely, after *Chananiah*, (his brother *Iaphet*) elder then himſelfe according to Nature, though inferiour in calling according to the *Bleſſing*. And this ſong fulfilled in the *Iewes*, who being now againe brought into a *fornace* of Captiuity vnder the *Babilonians*, as they had before beene vnder the *Ægyptians*, are made the Preachers of *Gods Trewth* by their *Diſperſion* throughout the world. And the Nations thereby prepared and brought more *flexible* to entertaine the *Myſtery* of their *Reconcilement* to *God* by *Chriſt* ſhortly to be reuealed. P(81.

Fifthly, and laſtly, *Propheticall* it beareth thus; That whereas the *Nation* of the *Iewes*, the onely *now-viſible Church* of *God*, were to be as the comnon threſhing floore, or fornace of Affliction, wherein the Peoples round about them ſhould expreſſe their furyes: yet the trew *Iewes*, whoſe *Circumciſion is not Outwardly of the fleſh, according to the Letter, but inwardly of the Heart, and according to the Spirit*; ſhould be comforted by the *Senſible Notice* of *Gods* gratious care ouer them in their Reliefe from People of all ſorts; whether of the *Iewes* in *Azariah*, Publique Profeſſors of *God* according to his written word, or of the *Gentiles* in *Chananiah*; ſuch as (though far of) yet had ſome Light of the Trewth, wherein they reioyced themſelues, and ſhewed *Gratitude* vnto the *Iewes* the bringers of it vnto them; by the benefite of whoſe inclination, the *Iewes* were permitted Rom. 2. *Azariah.* *Ananiah.*

mitted freely their *Sabbaths* and *Iubilees*, and other *Religious Rites* among foreine Nations, and vncircumciſed People where they were ſcattered, euen as far as *Goeſanum*, *Colchis* and *Iberia*, and the inland parts of *Armenia* moſt remote from their owne Countrey: and (as the bleſſed *Martyr St. Stephen* ſaith,) beyond *Babilon*. Or laſtly, of thoſe Libertines and *Pagans* in *Miſhael*; ſuch as for their *profanenesſe* hauing beene by the hand of *God* ſmitten into furies with *Nebuchadnezzar*, are compelled to proclaime their owne ſhame, and *Gods glory*, though ſtill perſiſting *Incendiaries* to the whole world beſides.

Gozan. Chalat, & Habor. 2 R. 17. Act. 7.

Miſhael.

The *ſecond Circumſtance* is of a *Fiary fornace*, which repreſenteth vnto vs, that fire whereof the Apoſtle *Peter* maketh mention; *Originally* poynting to the words of *Moſes*, [*His law to them was a fire*] which for their *tryal* the faithfull were to paſſe, that they might come forth *precious veſſels* for their *Lords ſeruice*, whoſe comming to *Bridals*, by his *Incarnation* and *Humiliation* did now haſten, and they earneſtly wiſh and waite for.

Then Azarias ſtood forth and prayed, & opening his mouth in the midſt of the fire. 1. Pet. 1. 7. & 4. 12.

The *third Circumſtance* is the *Materials* of the *fire*; *Naptha*, *Pitch*, *Tow*, and *Vine-twigs*, which doe deſigne vnto vs, that the Countrey where theſe were found, moſt kindly breed and manured, were to bee the moſt proper places of theſe *Tryals* and *Combuſtions*, and thoſe were *Babilonia*, *Perſia*, *Chaldea*, *Syria*, *Phenicia*, *Aſia minor*, and *Ægypt*.

Deut. 33. 2. The Kings ſeruants that had caſt them in, cauſed not to make them hot with Naptha, &c.

The *fourth Circumſtance* is, of the *flame* beaten *forth* of the *Fornace*, which is the *Combuſtions* that the world was then ſhortly to bee caſt into, which (as it was in the *Beginning* a *Seraphim* to the Tree of Life, *ſeparating* betwixt it and *The Man fallen* from his *Perfection*; ſo now) was to as many as by *faith* were reſtored to their firſt *Eſtate*, made a *Partition* (as the *Pillar* to the *Iſraelites* in their departure out of *Ægypt*) & a *Lode-ſtarre* of *Direction*, (as it was to them in the *wilderneſſe*) to as many as will rejoyce in the Light thereof; but a *ſword* conſuming

The Angel of the Lord ſmote the flame of the fire out of the fornace. Gen 3. Ex. 13. Deut. 1.

the

the vnbeleeuers (as was that from Heauen vpon *Sodom*, and that vpon the two Captaines and their troupes that came against *Elijah*,) while in the meane space the *ſeruants* of God in the midſt of theſe *Combuſtions*, walke *Inuiſible* to the world, (as the *Aire* by *Inflammation* is made *Intranſparent*,) God making it to them a *fiery* wall of *Infinite extent* for the *Receptacle* of his *Church*, an *impregnable Rampart* againſt them that are *without*, and a *Gracious Communion* of his *Holyneſſe* and *Glory*, by his *conſtant preſence* among them. Thus to them is it a *fire*, not to *burne*, but to *Illuminate*, *Purge* and *ſanctifie* them, but to the others, conſuming and deſtroying.

Gen. 19. 2. Reg. 1.

Not to be ſeen through. Zac. 2.

The *fifth Circumſtance* is, of the XLIX. *Cubits* of the *fires* rage, which is the *Period* of thoſe outragious times; either anſwering to the LXX. weekes of the *Canonical Prophecie*, euery Cubit fulfilling a *Decade* of yeares, from the time of the commandement giuen, for the *returne* out of *Captiuity*, as the *Prophet* had limited; Either elſe it is a *Decade* of *Iubilies*, in the end whereof, the *trew Iubilie* (whereof all the former were but *Types*) ſhould bee celebrated, by the grant of Liberty from the *Rigor* of *the Moſaical Law and Ceremonies*, and from *Sin*, *Death*, and *Hell* (vnto which onely Enemies *the man* was obnoxious.) And this *Liberty* and *Manumiſſion* to bee graunted *Indefinitely* and without *Limitation*, to as many as did content themſelues, in the *ſober* and *patient* expectation and *ſalutation* of it, yet ſo far off.

The flame went out of the fornace 49 cubits. And it brake forth & burnt thoſe Chaldeans that it found by the fornace. Dan. 9.

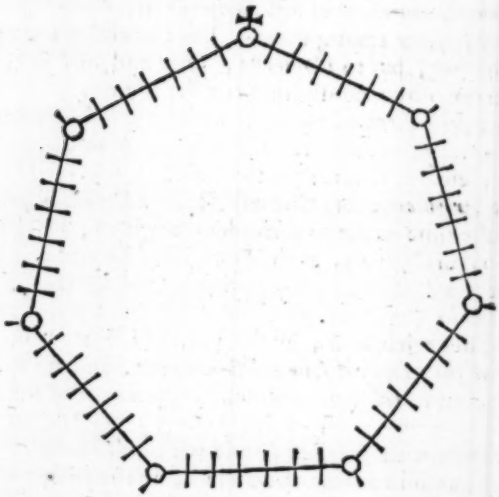
A Decade is the number of *ten*, as we vſe to ſay A couple, or a brace for two, or a leaſh for three.

That the *Iubile* is called the *fiftieth yeare*, will make no *difference*. For the computation of *Iewes* and other thoſe *Eaſterly Nations*, being [*Incluſiue*] accompting both the termes, as is the manner of *Phyſitians* in their *Paroxyſmes* of ſharpe diſeaſes, (whereby appeareth from whence they are to acknowledge the *Propagation* of that Learning), And the computation of the *Greekes* (in whoſe tongue this our *Prophecie* is found written) being [*Excluſiue*] leauing out one of the *Termes*, it falleth out, that one and the ſame yeare in the *Compute* of

Leuit. 25.

Time, commeth to bee the fiftieth yeare vnto the *Iewes*, which vnto the *Grecians* and other *Westerne Nations* is but the fortie ninth. As appeareth by this *Diagram.*

IVBILE.



A figure of seuen sides, euery side conteining seuen yeares for the Iehudean *Sabbath of yeares, which maketh forty nine yeares, In sort, that the first of the first Babbath, being recke oned also for the last of the* Iubilean Period (*as it is* Leuit. 25.) *maketh vp the full number of fiftie for the yeare of* Iubile *vnto the former, and the first yeare of the Sabbath following.*

The

The Accompliſhment.

FOr from the time of the *Returne* vpon the *Going forth* of the *word*, vnto the *Conſummation determined for the ouerſpreading Abomination*, were troublous times through the whole world: As the *Harmony* of *Annals* do ſhew; In the which *God* did notwithſtanding raiſe vp from time to time for the Comfort of his Church, a *competent number of witneſſes* to his *Trewth*.

(This word was not that giuen by *Cyrus*, (*Ezra.* 1.1.) which was about the 29. yeare of the *Epocha* or *Style* of the *Perſian Monarchy*, and the 222. yeare of the *Building* of *Rome*; which fel in the time of *Tarquinius Superbus* the *laſt* King of *Rome* about 530. yeares *before the word became Man*. But the *Going forth of the word* (*Daniel.* 9 25.) by the Miniſtery of *Haggai* and *Zachariah* the *Prophets*, vnder *Darius Nothus* otherwiſe called *Syrus*; which was aboue 100. yeares after the former; Namely, about the 137. yeare of the *Perſian Æra*; the 330. yeare of *Rome built*, 420. yeares before *Meſſiah* the *Prince*; and about the *firſt Reducing* of this our *Albion* into a *Monarchy* by the *Great Mulmutius* father to the valiant *Belinus* and *Brennius*: where we haue to obſerue that the *Foundation* of the *Politique State* of this our Land, beginneth with the *Foundation* of the *Second Temple*, (the *Type* of the calling of the *Gentiles*) laid by our *Prophets aboue praiſed*. As afterward, *the full comming in* of the *Gentiles* and *Submiſſion* to the *Goſpell* of *Chriſt* by *Publique Conſenſe* was (*firſt of all Nations*) begun by the *Politique State* of this Land vnder our *Chriſtian King Lucius*, before the firſt generall Conuerſion of the *Romane Empire* vnder their *Emperour Conſtantine* neere 130 yeares.)

This Note (though not all ſo proper in the matter) I could not omit, for loue of the gracious meditation it ocaſioneth.

First among the *Iewes*; As of *Rulers*, ſuch were *Zerubbabel*,

babel, *Tirſhatha*, the valiant *Maccabees*, &c. As of *Prieſts*, ſuch were *Ezra*, *Iehoſchuah*, *Iaddnah* that turned the Heart of *Alexander* the *Great* from demoliſhing *Ieruſalem*, *Eleazarus* to whom *Ptolome* ſent for interpreters, *Simon* the *Juſt*, *Onias* the *Holy*, &c. As of *Prophets*, ſuch were *Haggai*, *Zachary*, *Malachy*; and that *Sterry Streame* from *Zerubbabel* to the *Virgin Mother* as the *Euangeliſts* doe record them.

Matth. 1. Luc. 3.

Secondly, among the *Gentiles* as of *pious Proſelites* and *Proficients*; ſuch as were thoſe noble *Pythagoreans*, *Sybills*, *Sages* of *Greece*, and other *Phyloſophers*, *Hyſtorians*, and *Prophets*, (ſo doth the *Apoſtle* call their *Poets*;) And thoſe (not inferior in learning to the beſt of them) *Druides* of this our *Heauen-named Albion*, (I weigh not fables,) *Ptolomaus Philadelphus* and *Ariſteus* his fauorite, to whome the whole world is indebted for hauing beene inſtruments of bringing the *Diuine Oracles* to ſpeake to vs in our *owne* tongues, and others of whome we finde large teſtimonies in that moſt diligent and *truſty Annaliſt Ioſephus*, and elſe where.

Tit. 1.

Laſtly, among profane *Libertines*, ſuch as were *Alexander* the *Great*, *Antiochus* the *Great*, *Seleucus Nicanor*, and others both *Aſiatiques* and *Africans*, *Grecians* and *Romans*, whereto beareth Suffrage the Inſcription of that *Altar* in *Athens*: [*To the vnknowne God*] and the common ſpeach of thoſe dayes [*of the world to come*] which the *Poet* profanely enough wreſteth in his verſe.

Act. 17.

Magnus ab integro Seclorum naſcitur ordo.

Virg. Pollio.

All theſe I ſay, and many moe from time to time, euen to the comming of the *Meſſiah*, were vnto the faithfull in the mids of thoſe *Combuſtions*, as the ſtill ſmall voice to *Eliah*, refreſhing their wearied *Spirits*, with the ſolace they tooke in the *Expectation* of their *Redeemer*; though to the world they ſeemed ineuitably embraced with flames no leſſe tormenting, then were thoſe conſtant *Martyrs*, *Eleazar* the Scribe, and the *Mother* and her ſeuen ſonnes in the fornace of *Epiphanes*:

1. Reg. 19. *And the Angell made like a moiſt hiſſing wind in the midſt of the fornace.* 2. Macc. 6. & 7.

But

But this was (I say) vnto *them* a refuge from greater euills; and to the *World*, and to them that were *without*, a gulfe of destruction, as appeareth by the continuall desolations betwixt the *Persians* and *Gracians*, *Seleucidans*, and *Lagidans*, vntill they all at length, fall before the *Romans*, as was foretold by our *Prophet* in his *Canonical* message.

The flame burst forth and burnt those that is found by the fornace.

And now is the *Messiah* come, and though nothing be found in him, yet must hee enter into the same *fornace*, no lesse [*Passiaè*] to suffer with them; then [*Priuatiuè*] to take the force of the fire from them. And so must the rest of all those holy vessels, his *Confessors* follow as they did, vntill the time of these *Desolating fires* accomplished, as is aboue shewed. And so this *Period* endeth with the *expiration* of the *Mosaical bondage*; to the obedience whereof, these holy witnesses were engaged, euen to the *Death*, and were now to rise againe, and come forth to the life of *Euangelical Liberty*. The vtmost *limitation* of which their *stay* in this *fornace*, our Sauiour designeth vnto them to bee [*the beleaguering of Ierusalem.*]

The Angel of the Lord went downe into the fornace with them that were with Azarias.

Luke 21.

The second Period *is of the* chast wife.

IT was very fit that there should bee a large distance betwixt the *Relating* of the former *passage*, touching the three *Noble* young Men *martyred*, and this next insuing. For there was a long course of *Occurrents* to bee accomplished betwixt them; Euen so much as was to take vp *fortie nine Cubits*, or seuentie weekes of time, which (as was shewed before) were those foure hundred and ninety yeares, in which all the *Prophecies* ensuing that part (namely the *third Chapter* of the *Canonicall Prophecy*, whereto our former *Progresse* is snbioyned) were to be fulfilled. And so the *Connexion*

of theſe Paſſages which now follow, to ſet an end to the whole *Prophecy*.

In this Period *of the* Chaſt wife.

I. *There dwelt in Babylon a man called Ioakim, &c.* *Babilon.* Confuſion. Pſa. 137. Iſa. 13. Ier. 50. & 51. Ap. 13.

THe firſt *Circumſtance* is of the *Place* named *Babilon*: Not the *firſt*, for it was long ſithence deſolated in the flames of the *former* Period, and made an *Extemplary Confuſion* to al the Enemies of *God* and his People, as it was foretold, and commanded by the *Prophets*. And al the *Saints* of *God* were called out of it long ſithence.

But it is of the *Second* now, by this time ſtanding and growne *great*, by the ſpoiles of all the world beſides; And which was to begin a *New Captiuity* of the *People of God*, and to make a *New Depredation* of the *Church of God*, and to ſet vp a *new Confuſion*, out of the *Ruines* of the old. So then this chaſt wife muſt be put to her Purgation in *Babilon* the *NEW*.

II. *And he tooke a wife named Suſanna.* *Suſanna.* A Lilly. Cant. 2. Ap. 17. 1. Reg. 7. *Ieboiakim.* The eſtabliſhment of God. 2. Cor. 1.

The *ſecond Circumſtance* is, of the *Perſon*, [*The Church*] which is firſt deſcribed by her *Name* [*Suſanna*] A *Lilly*. For ſo doth God decipher his *Church* in the world [*As the Lilly among the thornes*,] *Suſanna* a chaſt wife in *Babilon* the mother of *Harlotry*.

Secondly, by the name of her Husband [*Ieboiakim.*] The *Pillar* which *God* hath eſtabliſhed, and not Man. For *Chriſt* is the *ſpouſe* of his *Church*, in whom God hath ratified all the purpoſes and promiſes of his *loue* vnto the *man* by an *irrefragable Couenant* of *Yea* and *Amen*. And *Hee* taketh *her* to wife; for Chriſt loued his *firſt*.

The daughter of Helkiah. *Helkiah.* Gods-Lot. Eph. 1.

Thirdly, by the name of her Father; *Helkiah*, that is to ſay, *The portion* of *God*. For God had *choſen* vs to himſelfe in *Chriſt* before the *foundation* of the world, that we ſhould bee *holy* and without blame before him in *loue*.

A very faire woman. Eph. 5.

Fourthly by her *preſence*, *Shee* is very *faire*, for *Chriſt* hath preſented her to himſelfe *Glorious*, without *ſpot* or wrinckle, *Holy and without blame*.

Fifthly, by the *Regularity* of her *Education*. Shee is by

by her righteous Parents bred *Religiouſly*; For it is the word of God that muſt bee the [*Lanthorne to our feete,*] without which, the *wiſdome* of the man is *folly*, and his righteouſneſſe, *prouocation* and *vnexcuſableneſſe*.

And one that feared God. Her father and mother alſo were godly people, & taught her according &c. Pſ 119.

Laſtly, her Husband is very Rich and Honourable, for in Chriſt are all the *Treaſures* of the *Deity*; and the *Godly* haue the *Promiſes* of *this Life* and of the *Life to come*.

Now Ioacim was a great rich mã. Col. 2. 1. Tim. 4.

So then, here haue we a perfect *Purtrait* of the *Church*, as our Sauiour at his departure from the *Iewes*, the place of his earthly abode, had *ſequeſtred* her to himſelfe, from amidſt the world of the *Gentiles* (*the new Babilon*) for his owne and *Onely* beloued, and ſhee a *chaſt wife*, faithfull and *loyal* to her deere Lord and Husband, whoſe *onely* voice ſhee followeth.

Vrbem feciſti, qui prius Orbis erat. Rutil.

III.

The third Circumſtance is, of two *Luxurious Iudges*, the one of them, the *Idolatrous Paganiſme* of the *Gentiles* not yet conuerted to the *faith* of Chriſt: the other, the *obſtinate ſuperſtitiouſneſſe* of the *Iewes*, ſtill perſiſting in hardneſſe of heart and vnbeleife, concerning any of the *promiſes* of God, that they ſhould bee accompliſhed in our Lord and Sauiour Chriſt Ieſus. And that theſe are the perſons which they repreſent doth very liuely appeare by the ſeuerall *Detections* brought againſt them in the mouth of our *Myſtical Daniel* (*The iudgement of God*) though but a childe; For the *Doctrine* of the *kingdome* of God in Chriſt, was yet but as in the *nonage* amongſt them. Firſt, Againſt the *former* is brought forth the ſame burden that is by the *Apoſtle* laide vpon the *Gentiles*, for their *vnthrifty Ingratitude* towards God, namely *vnrighteouſneſſe*, *vnmerciſulneſſe*, *vnnaturalneſſe*, &c. And in the next place, againſt the later is vrged *Canaaniſh vncircumciſion* and *ſpirituall fornication*, whereby they ſeduced the people of God from their pure and *chaſt* Religion and *ſeruice* of him, through their *Adulterous traditions*.

The two Elders ſeeing her, haue a luſt vnto her

Rom. 1.

Rom. 2, Mat. 15.

Iſa 57.

The *fourth* is, the *crime* theſe lay to the charge of this

IV.

A young man came to her and lay with her. Ezek. 16. 1. Cor. 5. Iac 4.

chaſt wife [*The Church*] which is *Adultery*, that is to ſay, a *violation* of the Law of God in point of *Religion*, which by the *mouth* of God is called *Spiritual Adultery*: and a *violation* of the Law of *man* in point of *ſociety*, which is alſo by the Spirit of God termed, the *Adultery of the world.*

V. The *fifth* is, the *vindication* of the *Innocency* of this chaſt *ſpouſe* the *Church* of God. And that, out of the mouth of the *Accuſers* themſelues, in their *examinations* (*ſeuerally* taken) found contrary one to the other

(*Obſerue here the weakueſſes of iudgement giuen, vpon* Teſtimonies joyntly taken *before men, how circumſpect ſoeuer otherwiſe; and how eaſily the* moſt ſufficient vnderſtandings *may bee ſeduced and abuſed therein. To which onely end, this circumſtance ſeemeth to be inſerted.*)

And herein are we to conſider the matter of their *confeſſions*, whereby the falſhood of their *Teſtimonies* is diſcouered, namely, that the one nameth the place to be vnder a *Lentiſque* Tree; the other, vnder a *Scarlat-bery Holme* Tree. Wherein *literally* is ſhewed (out of the difference of theſe two Trees;) the impoſſibilitie that either that thing ſhould bee trew, which theſe falſe witneſſes did arme with ſuch *contrary circumſtances*; Or that they ſhonld be miſtaken in the *ſenſible* differences of ſuch manifeſt *obiects.*

For firſt, both theſe Trees are obſerued to haue on them through the whole yeare, both leaues and fruite; ſo that there could not bee wanting vnto theſe *Accuſers* ſufficient appearance of their *differences.*

Of the Lentiſque *is thus ſung.*

Iam verò ſemper viridis, ſemperque granata
Lentiſcus triplici ſolita eſt grandeſcere fœtu
Ter fruges fundens.

Plin. The *Lentiſque* euer greene, thrice yeerely burgeoneth; Thrice yeerely rendereth fruite and flouriſheth.

And of this kinde of Holme *is recorded.* *Plin.*

Ilici folia non decidunt —
The Scarlat *Holme* ſheddeth not leaues.

And againe:

Ilex annifera, novuſque fructus illis cum annotino pendet.
The *Scarlet Holme* beareth fruite the whole yeare, and ſhee hath new ſprung fruite on her together with the fruite of the former yeare.

Secondly, both theſe Trees are acknowlaged to bee *Arbores indigenæ*: Trees naturally growing and breeding in that countrey, and of much and *often vſe* among the People there, So that the *youngeſt* child that can diſcerne of things among them according to *Naturall ſenſe*, cannot bee ignorant of the *Difference* of theſe two Trees.

Differences of them, either from other are found theſe.

The *Lentiſq;* hath the leaues of a deepe greene colour, & the edges of the leaues, and the ribbes or veines ſomewhat red. But this ſort of *Holme* hath leaues greene on the vpper ſide (but not ſo darke) and white vnderneath.

The leaues of the *Lentiſque* doe reſemble them of the *Licorice*, or *Oliue*. But the leaues of this kinde of *Holme* are like them of the *Bay* and prickly in manner of a Saw.

The *Lentiſque* fruite is firſt mofly flowers in *cluſters* vpon long ſtems, after which comen beries like ~~*Fitches*~~ or *Elder-beryes*, firſt greene, then purple, and laſt of all blacke, which fruite is ſometimes preſſed into an Oyle; and ſometimes is ſeaſoned into a *Sallade*. But this ſort of *Holme* hath firſt an *Acorne* like the *Oake*, though ſhorter and ſmaller, yet ſuch as many vſe for *bread* in time of penury of Grayne; And afterward hath a Bery cleauing to the boughes, without ſtemme (other then as the *Oake*-apple) and of the bigneſſe of a Peaſe, or little other; coloured firſt White, after Aſhcolour; in which is gendred the vermine, whereof is made the rich

Scarlat dye [*Coccus Baphicus*] by vs called *Coccianel.*

The barque of the *Lentisque* is bright red, and is (as are the barques of those *teary* Trees) thin, and apt to bee wounded, and to send forth their *teares*, those precious *Gummes* they yeeld.

The gummes of all these sorts of trees are properly called *Lacrymæ*, Teares.

But the barque of this sort of *Holme* is very darke red inclining to blacknesse, and is thicke and dry and spongy like that of the *Corke*-Tree, in somuch as in some places the one is vsed insteed of the other.

These obseruations as they are deliuered by the most approued Authors, *Dioscorides*, *Galen*, *Cic. Plin. Matthiolus*, *Amatus Lusitanus*, *Dodoneus*, *Gesner*, *Gerard*, &c. may suffice to shew, that it ought not to bee reckoned vnlikely or hard for a childe, to close these two false *Accusers* in the net they had laide for the *Innocent*; And euen so easie was it for any that were not hardned in mischiefe, to discouer the accusations laide against the *Primitiue Church* by the *Iewes* and *Gentiles*, to bee so *incompatible* in one and the same *subiect*, as it must of necessity appeare to haue proceeded not out of *Trewth*, but of meere enuy and malice, that they were so charged with them.

What out of the Nature of these two Trees seuerally considered doth farther arise, is properly pertaining to the *Accomplishment* following.

The Accomplishment.

THe *Primitiue Church* at the first, (that is to say, after the *Apostles* dispersed themselues from *Ierusalem* into all parts of the world) consisted onely of *priuate* persons, and was as a wife in the house, without any commanding power in order as to the *Publique state*. And had these two Aduersaries, the *Heathen Idolatry*, and

and the *Ieweſh ſuperſtition*, euermore ſtanding forth in accuſation againſt it. By which it ſuffered grieuous *Perſecutions* and *Martyrdomes*, through their *Calumnies* put into the eares of the Emperours, and Kings of the earth yet *Infidels* and *vnconuerted*. Which as I haue ſaide did no better agree together, then that two Trees ſo much different, ſhould be ſaide to reſemble one the other, or to be of one and the ſame kinde.

But what if wee ſhall ſay, that out of the *Appellatiue* names of theſe two Trees, are foretold what kinde of accuſations ſhould be brought againſt it by either of them? Certainly when I conſider the Nature of them both together, with the reference they haue to the perſons to whoſe *Accuſations* they are adpropriate, I cannot but vnderſtand ſome ſpeciall *Myſterie* hidden in it.

For firſt to the *Gentile* is allotted the *Lentiſque* Tree, whoſe teare is that vſuall gumme *Maſtique*, ſo ſeruiceable vnto them that ſtudy wholy for the outward beauty and graciouſneſſe of the body, as if (with the *Epicure*) they made the pleaſure and contentment thereof their *Summum bonum* and onely end. And ſo did the *Gentiles* lay to the charge of the *Chriſtians*, that vnder pretence of their religious meetings, they gaue themſelues wholly to *Anarchy*, *Senſuality*, and *carnall liberty*, which muſt breed a *reiection* of all good *Gouernment*, *Order*, *and care* of the common good. And on the other ſide, whereas to the *Iew*, is adſcribed this kinde of *Holme*-Tree, whoſe beryes (as I ſhewed before) yeeld that precious dye (which pertaines onely to the *Princes* and *great ſtatesmen* of the world to bee attired in). So the accuſations which theſe men brought againſt the *Chriſtians*, were (altogether or for the moſt part) matters of *Ambition*, *Treaſon*, and *Innouation*, as if they aſpired to a worldly Power and Soueraignty. And this they charged them with, thereby to make them odious to the *Gentiles*, in whoſe hand the *ſtate* then was. And if either of theſe hapned to change into the others *Arguments*, it proceeded

ded of the ſyding they bare either towards other againſt theſe *Chriſtians* whom they had ſet vp for the *Common enemie* to them both; and not of their owne *Apprehenſions*.

Iuſtinus. Ariſtides. Athenagoras. Tertullian. Vid. Euſeb.

But *Daniel* [*the iudgement of God*] ſteping forth in the mouth of ſundry learned men, (which were notwithſtanding but *Priuate*, and as it were vnder age in order as to the *State*) by their *Diſcrete* and juſt *Apologies* doe make manifeſt, both to *Princes* and *People*, the *Innocency*, and holineſſe of *conuerſation* among the *Chriſtians*; and ſo their cauſe being heard they are acquieted, and thoſe falſe Iudges, (the *Heathen*, and the *Iewiſh Lawes*) *exautorate* as *condemned to death*, and the *Trewth* of God in the *Chriſtians* generally approued, and receiued.

Sella in Curali ſtruma Nomina ſedet, Per conſulatum peierat Vatinius. Catul.

The laſt *Circumſtance* is, of the great *reputation* that (vpon his iudgement giuen) the young Prophet groweth vnto among the people. For after that the *Integrity* of the *Chriſtians* was made thoroughly knowne; they increaſed dayly in number and power; the *Doctrine* of *Chriſt* obtaining the more credit, by meanes that men did looke into the intolerable miſchiefes and furies of the impious, when they were in *Authority*, and the fearefull plagues and puniſhments ſent by God among them, which were *Defenders* of *Idolatrie* and *Superſtition*.

And ſo this *Period* is continued, from the *Determination* of the *Moſaical Church* (where the former *Period* ended,) for ſo long time as the *Primitiue Church Chriſtian* is in *Priuate* eſtate, and not receiued into place of *Soueraine Gouernment*; as is repreſented both by the *Sex* and *Order* of a wife, and the *childhood* of the *Prophet*. Namely, the times of the *Church* as they are by Saint *Iohn typed* vnder the *Epheſine*, *Smyrnean*, and *Pergamine Churches*; The viſions of the opening of the *Seales*; of the *Queene of Heauen in trauel*; and the *King of Heauen and earth borne*, which was vntil by *Publique* Edict, the Crowne

Crowne was ſet vpon the *Head of Chriſt*, and the Kingdomes were acknowlaged the Lords, and the bynding power to pertaine alonely to *Chriſt* and to his Lawes.

The third Period is of an Idolatrous Culture.

AN entrance is made into this *Paſſage* by a *ſolemne Preface* (for preparation) taken from the time, when, it is to be obſerued to haue beginning. Namely after the *change* of the *Imperial ſtate*.

When King Aſtyages was laide with his Fathers Cyrus the Perſiã receiued his Kingdome.

Now in this *Preamble*, firſt is to be noted, that *Literally* it ſeemeth a manifeſt abſurdity, vnworthy the *ſpirit* of *Prophecie*, to make mention of *Aſtyages*, as pertaining to the *State* of *Babilon*. For albeit, that trew it *is*, that *Cyrus* ſucceeded *Aſtyages* in his Kingdome, yet this taken, as I ſay, according to the letter, is altogether impertinent to the matters of *Babilon*. For *Aſtyages* was King of the *Medes* and *Perſians*, and not of *Babilon*; And the ſucceſſion of *Cyrus* vnto him, was in his owne right of inheritance to the Crowne of *Media* and *Perſia*, for hee was the ſonne of *Cambyſes* a *Perſian*, and *Mandane* the onely daughter of the ſaide *Aſtyages*, who was a *Mede* by birth: ſo that hee could by no meanes make title to the Crowne of *Babilon*, not from the very firſt *diſperſion* of peoples vnto their ſeuerall ſeates. For *Babilon* came of *Cham*; But the *Medes* from *Iaphet*, and the *Perſians* from *Shem*, and from theſe two later (as is ſhewed) came *Cyrus*. So that in this *tranſlation* of the Empire of *Babilon* to the *Medes* and *Perſians*, is no relation to humane *right*, that *Aſtyages* ſhould bee mentioned; But in it, is (firſt) accompliſhed the *bleſſing* of *Noah* vpon his two elder ſonnes, and his *curſe* vpon the younger; And (ſecondly,) the *burden* vpon *Babilon* from

Thereof was *Cyrus* (by the Oracle) called ἡμίονος.

A Mule, becauſ he had a *Perſian* to Father, & a *Mede* to Mother.

Gen. 10.

Gen. 7.

God in the mouth of his *Prophets*, perſonally calling forth *Cyrus* to the performance of it.

Iſa.44.& 45.

In the ſecond place therefore, the *ſpiritual ſenſe* of this *Introduction* yeeldeth more *Grace*. For the name *Aſtyages* duely ſearched into, ſignifieth *One*, that not ſo by *Iuſtice* and *right* as by *crafty Policy*, and *violent Tyranny* hath the rule of the People; And ſuch were thoſe, that had the *Empire* of the world, and of the Kingdomes of the *Heathen*, in the time of their ignorance concerning *Chriſt*; vntil it pleaſed God to ſend and ſet ouer them *Cyrus*, the *Subſtitute of his Heire* (as the name beareth), namely *Chriſtian Princes*, the Lieutenants of *Chriſt Ieſus*, the *Heire Apparant*, and *Lord Paramount* of Heauen and Earth; which as they acknowlage to Reigne by *God*; ſo they conforme the whole *Reaſon* of their Gouernment to the Plat-forme of *his Law*. Knowing that wherein ſo euer their Lawes are not *Regulated* by it; their Rules are *Tyrannicall and inordinate*, how faire a ſhew ſoeuer they make otherwiſe. And in this ſort is *Daniel* taken into preſence and conuerſation with the King and State in *Babilon*.

Aſtyages.
Tyrannus.

Cyrus.
Pro bætes.
Plat.

And Daniel did eate at the Kings table, and was honored aboue al his friends.

Thus then (by this Preface) we are prepared to vnderſtand, when this *Idolatrous Culture* is timed to be in *Babilon*. Namely, after the change of the Empire thereof, from vnder the Curſe, to pertaine to the Promiſe; that is to ſay, from *Heatheniſh Idolatry* to the *Confeſſion* of the *lineing God in Chriſt*; and yet the ſeate of the Empire continueth ſtill in *Babilon*; which becauſe it was not found in the old *Babilon:* for it was vtterly ruined and deſolated, and ſo continueth euen to this day (in order, as to Impery, as appeareth by that which hath beene ſaide before). Therefore it muſt of neceſſity bee verified in the *NEW*; and this *Idolatry*, ſpoken of it (not as it was before [*Ethnique*] But) as it is now become *Chriſtian*, and had tworne *Homage* and *fealty* to *Chriſt*, in *Conſtantine* the *Great*, the *Chriſtian Cyrus* of the *Empire*, and in *Lucius* our *Chriſtian Cyrus* of this Land of *Albion*, and

ſo

ſo of other Kingdomes reſpectiuely. And thereupon commeth into queſtion the *Idolatrous Culture* of the *Babilonian*, whereof this third *Period* hath to ſpeake of.

In which, the firſt thing to be conſidered is, of the *Idol Belus* or *Bel*. The *Appellatiue* [εἴδωλον] if it be taken after the *Original* vſe, for [*Rei verae effigies*], the ſhape of a trew thing. (*For ſo it is ſaide, that the Lacedemonians did carry about* [εἴδωλον] *the Idol of their dead King in a bed well adorned or ſet forth*), And the name *Belus* for the proper name of the firſt *founder* of that *Empire*; then doth it in *Prophetical Language* import, that this *ſecond Babilon* ſhould (notwithſtanding their profeſſed *conuerſion* to *Gods* Lawes, and to *Chriſtianity*) ſtill hold in *admiration*, and euen to *Idolatry*, *adore* the *Heathen* Policy of their *founder*, (as *Belus* was to the old *Babilon*) and his *Succeſſors*, in their *National Diſcipline*. Which how trewly wee finde euen to this day verified among them, is ſo manifeſt; as I ſuppoſe it would ſeeme ſuperflous to men of knowlage and vnderſtanding, to haue report made vnto them of it, whether in their Lawes *Ciuil*, *Oeconomical*, or *Moral*.

The Babilonians had an Idol called Bel.

(*For this point and ſome others, I haue choſen to referre the Reader to the obſeruation of particulars, as they are obuious in many that haue formerly written to thoſe purpoſes, and paſſe by the inſtances of them my ſelfe, leaſt I might both bee thought to haue drawne the waters of other mens Fountaines into mine owne Ciſterns; and alſo that the labour ſelfe might not grow to a greater bulke, then that might bee no way greeuous to the meaneſt to purchaſe it.*)

And theſe lawes (though not according to their *Written tables*, yet to the *Acception* of their *Brutiſh* ſpirits) ſo inuiolable, as were the Lawes of that *Dracons*, of whom it is ſaide, hee wrote them not in Inke, but in *Bloud*. Witneſſe the *ſeuerity* of them, vpon their owne children, yea, vpon their owne ſelues, in caſe of breach of their Lawes, though perforcely committed.

But if the *Appellatiue* [εἴδωλον] bee taken as by a *Secundary Intention*, for the Representation of a feigned thing; And this *Name* [*Belus*] be drawne from that common Name of *Bahal* after the *Radical Hebrew*, or *Beel* the *Chaldean* sprout thereof, and vsed for any Lord hauing and exercising *Diuine* Power and Right of *Propriety* ouer *Persons* or *things*; Then doth it discouer vnto vs, in what steede these *New-Babilonians* should hold the faith of *God in Christ*. Namely, with such *Reference* vnto *Imaginary Patrons* and *Coadiutors* (if not chiefe *Authors*) of their vowes and prayers in *special* to bee obserued, as should bee best for the promotion of the cause of their *Politique respect* in *general*.

And the King worshipped it, & went dayly to honor it.

Now what is the multitude of their *Canonized Intercessors* (howsoeuer in shew they serue to set forth their voluntary *Deuotion* and *Humility*, as to the *Particular*) other then (for the trewth of it in *General*,) like to their owne Countrey *North-East* winde, the more lofty, the more cloudy? So doe they as juglers lift vp their eyes most fixedly to Heauen, thereby to draw the *spectators* eyes to accompanie theirs, when they the meane while may the more vnperceiuedly bring to passe their *Legier-du-maine*, and earthly ends. Namely, to get credit where they most purpose to deceiue, and to purchase opinion of loue and frendship, where they seeke soonest and most *summary destruction*.

Col. 2.

Attrahit expellens mendaci nubila flatu—Cæcias.

And that this is to be vnderstood of them, The second thing to bee considered, (Namely, the *trew* and liuely presence of this their *Imaginary Belus*) doth make to appeare, which is (indeede) found to bee a *Dragon*. And euen so is their *Relligion* made in shew to bee *Humane*, *Reasonable*, *Gratious*, *Godly*, as by the *Idol*. But is in trewth *Bestial*, *Cruel*, *Bloudy*, *Deuillish*, as by the *Dragon*, whereof let none others but their owne Records be brought forth to witnesse.

In that same place was a great Dragon, which the Babilonians worshipped.

As in Diuine letters, the Character of the Diuel is a Dragon

Dragon; *and Idolatry called Deuils worſhip.* 1. Cor. 10. *So in Pagan-learning the* Hieroglyphique *of Witch-craft (which is the Innocation of Deuils) is a* Dragon, *(as by the Poet-*Nunc ego Medeæ vellem frænare Dracones-) *To intimate, that the Man that doth either ſet vp, or ſo much as connine at* Idolatry, *doth thereby make himſelfe fit, both to worke, and to bee wrought vpon, by* Witch-craft. *Whereof what plentiful* Inſtances *wee haue had in the* New-Babilonian Idolatry, *I ſuppoſe none but the deafe* Neighborers *of* Nilus ouerfalls *are ignorant of.*

Secondly, if there bee any that will needes haue this Idol of *Belus*, to expreſſe the whole of their *Relligion*, to ſtand in the worſhip of thoſe trunkiſh Godsthey call vpon, and the *Realty* of this their worſhip to bee the ſeruice of the *old Dragon* the *Deuil*; Or thirdly, if any will otherwiſe haue the Idol *Belus* to bee that *Great Mountabanque* their *Pope*; and the *Dragon* that *Infernal Conclaue of Cardinals*, whoſe onely breath doth enliue that *Idol*; Or if there bee any other *light* here in emparted to others of my brethren in the *Miniſtery* of the *Prophecie* of our *Lord* and *Maſter Ieſus Chriſt*; I will not refuſe to joyne with them, ſo farre forth as they make the parts to agree and moue together, as in this they are found to doe.

There were ſpent vpon this Idol euery day twelue great meaſures, &c.

As wee haue hitherto beene enformed touching the *forme* of this *Idolatry*: ſo in the third place wee are taught, what to eſteeme of it in reſpect of the *end*, and that is expreſſed in phraſes of ſpeech pertaining to foode, where is to be obſerued, that tothe *dead Idol* is offered an vnmeaſurable dayly allowance of meate and drinke; whereas it could not be vnknowne to any *Reaſonable creature*, that the *Idol* could take none. And on the other ſide, the *Dragon* was acknowlaged to liue by foode, and there is none found to bee offered vnto him. And ſuch are the ends of this their double dealing *Impiety*, according to the ſaying.

Simulata ſanctitas duplicata iniquitas.

For the former their *Belus* or *Belly-god*, doth ſet forth their inſatiable *Couetize*, according to the word of their chiefe *Miniſter*:

Non ſufficit Orbis.

And the later their *Dragonly policy* ſheweth their *vnlimited Ambition*; whereby they haue in conceipt already ſwallowed vp Heauen and Hell, and yet are not ſatisfied.

But God be thanked, it is not found in our *Prophecy*, that either of them taketh any ſuſtenance. For [*Babilon is fallen, it is fallen*,] and that by *Daniel*, firſt diſcouering vnto *Chriſtian Princes and Magiſtrates*, the ſly conueighances of theſe *Babilonian Impoſtures*. And ſecondly, remouing the *preiudicate* conceipt of their impregnable force and ſtrength.

Ap. 18.

Daniel commanded his ſeruants to bring aſhes, and theſe they ſtrawed, &c.

The former, (Namely, the diſcouery of their *Abuſes*) is by tracting their footſteps in *aſhes*. And *aſhes* is that which is left of the *diſſolued* bodies of the *dead*, whether *Animals* or *Vegetables*. So did the diſcreete wiſdome of *Religious Princes*, by the *aduiſe* of our *Daniel* (*the iudgements of God*) ſearch into the *aſhes*, that is to ſay, into the Records and Memorials left of the *Deceſſors* of theſe Prieſts of *Baal*, and the fruites of their workes while they liued; And diſcouered whereto tended all their *Hipocritical ſhew*. Namely, to *deuoure the whole earth*, which how trew it is in them, let the *dead* ſpeake, as in all the world ouer, ſo more ſpecially in theſe parts wherein wee liue.

Dan. 7.

For France *let the whole Treatiſe of* La Cabinet du Roy de France, &c. *bee viewed*; *And for* Germany, *the Articles of the Diet at* Wormes, Anno. 1521; *and at* Noriberg, Anno. 1523. *be conſidered*. *And for* England, *the ſundry paſſages of* Fox *in his Martyrology, and of* Iewel *in the defence of his* Apology, *and diuers others be called to accompt, as the footeſteps of thoſe times in* aſhes, *and it will appeare, that the greateſt part of the wealth and treaſures of theſe Lands* (*and conſequently of all the Kingdomes*

domes (in Chriſtendeme) were in the hands of their Partizans, *which (as horſeleaches when they are filled with bloud) this* Belus *and his* Dragon *did by ſalting and pondering them, make them to diſgorge into* their *cofers.*

The later, namely, the ouerweening of their irreſiſtable power, is voided by the vſe of a *Medicinal Pil* miniſtred to them, which, as it is not foode to giue nouriſhment to their *Nature*, but *Medicine* to worke vpon and alter *Nature*. So there is no hope by faire meanes to preuaile with them (for *Improbitas nullo flectitur obſequio*) but the *Humors* abounding in them muſt bee met with and *ſubdued*. As appeareth by the *Ingredients*. Firſt; all of them are things *not* ſuffering *Putrefaction* eaſily.

Bandel tooke fat, and pitch, and haire, and boyled them together, and made lumps thereof. This did he put into the Dragons mouth, & ſo the Dragō burſt in ſunder.

Next they are euery one in their kinde, apt to joyne with the other of them; ſo that while their *Natures* in themſelues remaine *vndeſtroyed*, it is very *hard to ſeuer* them one from the other.

Thirdly, they haue a *glutinous* and clammy quality, wherby they are hardly remoued from the place or thing, whereto they are once made to *cleaue*.

So that by the *Ingredients* of theſe *Pils* are three principal vertues commended to vs, by which this *venimous Beaſt* is to bee deſtroyed. For

Their *Incorruptibleneſſe* of themſelues, doth betoken *vnity*.

The *Inſeperableneſſe* either from other, doth deſigne *ſecrecy*.

The *Vnremoueableneſſe* from whereto they are applyed, is *Conſtancy* and *Perſeuerance*, which the *Daniels* of *Nations* in their *Councils* are to vſe for performance of this *Rare Cure*.

Thoſe that wil in a more literal manner haue it vnderſtood, that theſe Materials, being of ſpecial vſe in Sea ſeruices (as the Tallow for ſpeedy way, the Pitch for ſtanchneſſe, and the Haire for defence againſt Orcs and gnawing Wormes,) *doe intimate the manner how this* Dragon *is to bee taken out of the way. Namely, by a* Nautical

—*Natat vnctа carina.*

tical expedition *against the* Den *of his abode*; *these doe herein commend vnto vs the vertues of Integrity, Secricy, and Expedition.*

And ſo vpon the Mater both theſe come to one, in Point of Performance.

The Accompliſhment.

THis third *Period* wee finde to haue beene taken vp with the *diſcouery* of the viperous *generation* of *Hereſies, Schiſmes*, and *Heathenish impieties*, in Maters as well of *Church* as of *Comon-wealth*, put vpon the *Church*, vnder the maſque of *Religion*. All which haue bin either firſt bred and begun, or otherwiſe by Protection and Maintenance, ſeconded and continued by the *New Babilon*. And haue beene brought to their Tryal by [*Daniel*] *The iudgements of God*, in the mouth of *faithful Miniſters*, and in the hand of *zelous Magiſtrates*. As witneſſe thoſe Armies of *Holy Profeſſors* from time to time; and their vnweried ſpirits, in the encounters and combats they maintained euen to death, againſt this *Babilonian Belus* and *his Dragon*, and their *Sectaries* concerning their *Tenents*, ſo farre forth as they were not *Regular*, and *Demonſtrable* out of the *Arche-type* of *Gods word* and *Law*. By meanes whereof, the *New Babilon* is brought into *contempt* with all *Princes* and *People* of vnderſtanding; And *Belus* and his houſe and his Prieſts deſtroyed, by abrogating the bynding power of his lawes; And his *Dragon* ſlaine, by remouing the *Pagan policy*, and by demoliſhing the place of their *Antichriſtian* prouocations. And ſo doth conclude with the *deſtruction* of *Babilon the later*, which is (at the length) to be as *Real* as was that of the former.

See for this Carion Image of both Churches Acts & Monuments. Myſtery of Iniquity. *Piſgah Euangelica*. Problemes concerning Antichriſt: and a million moe, both Ancient and Moderne. Ap. 2. & 3.

Thus this *Period* of our *Prophet* doth ſquare with thoſe *Reuelations* of the *Euangelical Diuine*, deliuered vnder the *types* of the *Thyatirian* and *Sardeian Churches*, and the viſions

viſions of *Michael* and his *Angels*, and of the *Dragon* and his *Beaſts*. Ap. 12. 13. &c.

The fourth Period *is of a* tumultuous Conſpiracie.

AS to a turbulent enterpriſe among the multitude, it is not found, that they vſe any precedent *conſideration*, either touching *Motiues*, *Manner* of doing, or *Ends*, but

Quâ data porta ruunt —— They are caried headlong, they neither know nor care whither: So needed not any Preface by way of *connexion* to bee interſerted, betwixt the former *Period* of thoſe *Babilonians* ſubpoſed *wrongs*, by demoliſhing their *Idolatry*, and this of their vnquenchable thirſt of *Reuenge*; but that the *Hint* of that, ſhould (according to their *Brutiſh Natures*) neceſſarily draw on their outragiouſneſſe in this, to their owne confuſion.

When the Babilonians heard it, they were wonderous wroth, & gathered themſelues together againſt the King

In which we haue firſt to conſider, that by theſe *Tumultuous Babilonians* are deſigned, what *inordinate Conſpiracies* the *Sectaries* of the *Myſtical Babilon* would enterpriſe, now that they are made headleſſe, by the *conuiction* of the dead truncke of their *Idol Bel-Pope*, and the *Ignis fatuus* of their *Cardinal Dragons Conclaue*. All which their *Intendments* and *Conſpiracyes* are againſt the *Church*, vpon pretence of maintaining their old (*Antichriſtian*) *Religion* and *Policy*, which the trew *Church* of *Chriſt* doth indeede mainely oppoſe.

Saying deliuer vs Daniel, or elſe we will deſtroy thee and thy houſe.

Secondly, the ſeuen Lyons are an *Heptarchy* of an *Idolatrous* people which ſhall bee by theſe *Antichriſtian Babilonians* in all places ſtirred vp, as *brute Beaſts exaſperated* by famine, to the ſpoile and deuouring of the *Church*.

In the Den were ſeuen Lyons. Ier. 51. 17.

They caſt him into the Lyons Den.

Thirdly, the ſixe daies or weekes-worke of the Prophets impriſonment is, a terme of time in which *Profeſſors* of trew *Religion* ſhall (notwithſtanding) be giuen ouer to be drawne into *brutiſh and prophane courſes and waies*, and to the compaſſing of *earthly* ends, as worldly minded men doe in the weeke dayes, to the labors and cares of fleſh and bloud; without any *reference* of their workes, to the ſetting forth of *Gods glory*.

Vpon the ſeuenth day the King went to bewayle Daniel.

But on the ſeuenth, that is the *Sabbath* day; namely, ſo ſoone as they ſettle to a ſerious *reformation* of themſelues in the *ſeruice* of God according to his will and *ordinance*; they ſhall bee releaſed and rewarded (for that they haue ſuffered) with *double honor*, according to the *rites* of the *Sabbatical Culture*.

When he came nigh the Den hee looked in, & behold Daniel ſat in the midſt of the Lyons Num. 24.

Fourthly, the ſhutting of the *Lyons* mouths is, the louing care of the *Almighty* ouer them that feare him and truſt in him, whereby notwithſtanding their many *Errors* and *wrenches* betwixt God and them; yet are they (by his holy hand holden ouer them) ſafe amidſt thoſe *furious* people, and that in recompence (whereunto theſe people are guided by God, as *Balaam* was to bleſſe the *Iſraelites*) for the *inuitation* they had by them, to the acknowlagement of Gods glory and power in the *firſt Period*.

There was in Iewry a Prophet, called Habaq.

Fifthly, the foode miraculouſly brought by the Prophet, may bee taken for the *Succors* that by Gods Prouidence ſhall come *vnexpectedly* to the *faithful* from farre, and very ſwifty and ſtrongly. Or elſe it may bee according to a *moral* vnderſtanding, taken for an *admonition* to the *faithful*, that they make recourſe to the *gracious* meditations deliuered by that Prophet (literally to the *Iewes*, but *Myſtically* pertaining to all faithfull *Chriſtians* in that caſe), as vnto the ſpiritual foode of their ſoules, the word of God therein. Namely, that albeit God doth chaſtiſe his Children by the *rod* of the wicked, as here in the *Perſon of Daniel*: yet they ſhould not therefore *fall from their hope*, as here hee may bee ſaide to ſpeake vnto *Daniel*;

But

But that [*the godly and iuſt ſhall liue by their faith*] and contrarily, the Impious, Oppreſſors, Idolaters and Tyrants, ſhall periſh in their ſinnes. And this is the ſumme of that *gracious Prophecie*, which how fitly wee may perceiue it to appertaine to this ſtate of the *Church* wherein *Daniel* is now made to bee; euery good *Chriſtian* may ſee. Habaq. 2. 4.

Sixthly, *Daniel* deliuered, and *Lyons* deuouring the *Babilonians*, is the turning of thoſe peoples hearts and forces againſt thoſe *Babilonians* that had ſtirred them vp to deſtroy the *trew ſeruants of God*, which when theſe *faithfull* ones ſhall behold, they ſhall tryumph and giue God the *praiſe*. *He drew him out of the Den, and caſt them that were the cauſe of his deſtruction into the Den, and they were deuoured in a moment before his face.*

Seuenthly and laſtly, one thing is to be added which is not in the Text. For though it be not expreſſed, yet is it of neceſſity to bee vnderſtood; And that is how our *Prophet* ſpent all this time of his Bondage with the Lyons? which out of *Decency* and *Analogy* with other Saints of God in like caſes as *Manaſſes* in the *Dungeon*, *Ionah* in the *Whailes* belly, *Paul* in the depth of the *Sea*, and the *Young men* in the *Fornace*, (as in our firſt *Period*) muſt be vnderſtood, to haue beene *firſt* in *Reconcilement* to *God*, as touching former delicts (conſidered in this place, not altogether ſo much in reſpect of himſelfe, but *ſpecially* in the Perſon of his *Nation*; as hee doth alſo elſewhere). Secondly, in *thankſgiuing* for his preſent preſeruation, and *Petition* of *reliefe* and comfort to bee continued; And thirdly, in *Prophetical exultation* vpon ſtedfaſt aſſurance, that hee ſhall be in good time deliuered, and his Enemies taken in the Pit they haue made for others. And many meditations doe wee finde of this kinde, both in the booke of the *Pſalmes*, and otherwhere, diſperſed through the whole volume of the *Holy Records*. 2. Chro. 33. Iona. 2. Dan. 3. 2. Cor. 11. Dan. 9. Pſa. 3. & 4.

The Accompliſhment.

VVHo ſo will enter into an *accurate* and diſcreete ſearch of the *proceedings* of theſe *Babilonians*, & compare their practiſes of theſe daies with thoſe of formertimes, ſhal eaſily finde, how tenderly they take the late Entryes made vpon the *freehold* of their *Conclaue*, as well in word as in writing, by ſundry worthy *Agents* in the cauſe of the *Church*. Specially a *New man*, which hath *ex profeſſo*, debated and proued out of their owne mouths euen by the Rules and Lawes of that their *Conclaue*, that there is not now, nor for long time paſt ſince, hath beene any *Regularly* made neither Pope nor *Cardinal*; wherefore from thence forth they haue not dealt (as they were wont before) by a ſhew of *Legal* proceedings, as by *Excomunications*, *Interdicts*, *Indulgences*, *Diſpenſations*, and ſuch like *formalities*. But now they plainly declare themſelues by *Aſſaſinats*, *Leagues*, *Proſcriptions*, *Inuaſions*, *Breaches of promiſe and faith*, *Treaſons vniuerſal and particular*, as is diſcouered by their owne letters and *Remonſtrances* one to another, which they hoped ſhould neuer haue come to light in *Teſtimony* againſt them.

King *Iames* in his *Premonitory Epiſtle, &c. Nouus homo.*

Vid. Cancel. Hiſpan.

And hereby they ſhew what reckoning they make and euer did, of their *Dunguy Belus*. Namely, no more then according to the matter whereof hee is made, [*Nehuſtan, a piece of braſſe, or a lumpe of clay*]. But the *Dragon* in the *Cage* is that, which ſo long as they could beare the world in hand, of the life and ſtrength of it, they held themſelues ſafe enough. And now at length, they proclayme fire and ſword againſt *Daniel* and all the *Kings* and *Princes* that call him to counſel againſt their *Heathenish Idolatry* and *Dragonly Policy*, and they are to them, *Iewes*, and worſe, that preſume to moue or to bee ſeene in it.

Deut. 29.17. *O King bee not deceiued, for this is but clay within, and braſſe without, and did neuer eate ought*

The King is become a Iew, for he hath deſtroyed Bel, &c.

Wherefore

Wherefore they haue ſtirred vp an *Heptarchy of Nations*, that is to ſay, a full and *competent* power of ſundry Kingdomes (which as Lyons kept in dennes, are at their command) to ſet vpon *Daniel* and his followers, the ſincere Profeſſors of Gods trewth, who ſeeme to bee thereby vtterly forſaken by all their friends, and aſſailed on all ſides by *Aduerſaries*, in ſuch inculcable diſtreſſe (as farre as man may diſcerne by the eye of fleſh and bloud) as if they were in a dungeon, among deuouring Beaſts. But they that behold them with *ſpiritual* eyes, doe contrarily ſee them as ſafe as they were before in the *furnace*. *Claſſicum Belli ſacri.* Period. 1.

Thoſe that out of much curioſity wil not be contented with the vnderſtanding of this Number of Seuen, after the forme of Prophetical *ſpeech* (*wherein a Definite Number is vſually put for an Indefinite, as it is found in many places of the Canon of Holy writs, both Old and New*) *ſeeme to preſſe a* Nominal *deſignation of them. And ſo reckon* France, Spaine, *the* Empire, Italy, Bohemia, *and* Poland, *for ſixe of them. In ſome of which may bee perhaps ſome doubt. But for the ſeuenth, I cannot, neither doe I thinke any other will make doubt of. And that is,* A home party *in the boſome of the Church, and of all them of the trew Religion, which muſt needes bee the moſt dangerous, by how much the greatneſſe thereof is not poſſibly to bee diſcouered.*

By this wee may perceiue, what is to be exſpected by the trew Profeſſors, from all thoſe that are at the *Babilonians* becke (*ſpecially the laſt* of the ſeuen named Lyons). Let them otherwiſe make what ſhew they will of *ſociety* and *common Countrey*, their bridle is the onely power of God, without any diſpoſition to peace in any of them. And it is a very dangerous *Security* in men, to ſet ſo light as they doe of that *Tenent* of theirs [*How that it is a principal caſe of conſcience in them, not to keepe faith with Heretiques.*] For ſo conſequently it is to them a *meritorious* worke to purchaſe credit with the *faithful*, that ſo they may bee deceiued, and by their *credulity* vtterly cut off by The home party. *Fides non habẽda cũ Hæreticis.*

by theſe *Infidels*. Yea, and a ſinne *inexpiable*, for them to enter into any ſuch faith of league and ſociety with the trew Profeſſors, which they doe not before hand *purpoſe* and *practiſe* to breake when ſoeuer they ſhall ſee their beſt time to doe moſt miſchiefe thereby: ſo that it is leſſe perilous to truſt a *Viper* in the boſome, then theſe men vpon any termes. For that is felt at his firſt wounding, and ſo may the venime bee encountred and expelled. But theſe are not felt to ſting, till the wound bee paſt recouery.

Howbeit for all this *God* hath not forſaken his people; but ſo ſoone as they turne and call to him, he will heare them, and that right *early*; as hee doth our *Prophet* in the den, by the reliefe of *Habaqquq*, that is to ſay, ſuch as ſhall louingly embrace them in the acknowlagement of the trewth they profeſſe. Specially thoſe old *Confeſſors* the *Iewes*, who with *new prayſes* in their mouthes, that is to ſay, by their *conuerſion* vnto *Chriſt* their *Meſſiah*, ſhall either come themſelues with that *irreſiſtible ſpeed*, and vnperceiued *ſecrecy*, as if they were borne in the *Aire*, by *Angels*, aboue the reach of mans ſight; Or elſe (as the *name* of *Angel* doth import) by meſſage of *comfort* from them, no leſſe ſpeedy then *ſecret*, of their *mature aſſiſtance* and *confederacy*.

Pſ. 46.

Habaqquq. Affectionately embraceing.

Iehudah: Confeſſing or prayſing.

Angelus. A meſſenger or meſſage.

But when ſhall this bee (ſay ſome)? vnto whom it is anſwered, that it ſhall be ſo ſoone as we begin to *hunger and thirſt* after *righteouſneſſe*, as *Daniel* is to be vnderſtood to doe for *natural foode*, according to the long time of his ſtay in the Den.

Yea, and that by the *ſpecial* worke of *God*, who otherwiſe could as wel haue preſerued him, without feeling hunger, as hee did *Moſes* in the Mount, and *Eliah* in his journey. But this was diſpoſed by God after this manner, to the end, it might bee to the *Prophet* a *corporal* and *natural ſigne incurring* into the *ſenſes* for the ſtrengthening of his *faith*, as the *meſſage* of the conuerſion of the *Iewes* ſhall be to the true *Profeſſors* of *Chriſt*, in the middeſt of their *Terrors*. And

Eſa. 24 & 34. 1. Reg. 19.

And herevpon is it, that no ſooner doth hee pray, but euen before the prayer is paſt his lippes, hee (as *Hezekiah* and *Cornelius*) receiueth anſwer of *grace*, and *graunt* of his demand, by an *Angelical* meſſage in the hand of a louing and louely *Prophet*; namely, *Hebrewe conuerts confeſſing Chriſt*. Iſa.38. Act.10.

Which tidings brought ſhall amaze the *Babilonians*, as the tidings of the approach of the *Æthiopians* did *Sennacherib* and ſhall turne the hearts of theſe Nations againſt the *Babilonians* (as the *flames* were turned againſt the *fewellers* in the *firſt Period*, and as the *Beaſts*, vnto whom the *Chriſtians* were caſt forth to be deuoured in the *ſecond Period*, were turned againſt thoſe that prouoked them) and ſhall deſtroy them; the Saints of God looking on and reioycing. 2.Reg.19. Ap. 17. Euſeb. Iſa.66.

Thus in this *Period* is contained the warres of *Gog* and *Magog*, and the viſion of the *New Ieruſalem*, and of the *Philadelphian* and *Laodician Churches*. That is to ſay, the diſtreſſes of the *Church* by an *Anarchical Apoſtacy*, and the cauſes thereof, with the time of the endurance and meanes of deliuery; the calling and *conuerſion* of the *Iewes*, and their vnion vnto the trew Profeſſors of *Chriſt*, whereby ſhall be purchaſed *Triumphant* daies. Namely, the *double ſacrifice* due to the *Sabbath*, which is the *ſacrifice* of *both Iew and Gentile*, with one heart and mouth prayſing God. And this *Sabbath* neuer did the *Church* yet enjoy, but at length muſt, for a preparation to the end. *Which time haſten ô Lord, thou which art the trew and Æternal* High Prieſt, *in whom thy* Church *doth celebrate a* perpetual Sabbath, *offering themſelues vp a* Holy, Liuely, and Gracious Sacrifice, *by their* (*not Brutiſh but*) Reaſonable *and* Intelligent *ſeruice of God. Euen ſo Lord* IESV, *come quickly*. Amen. Ap.20. Ap.21. Ap.3. Num.28. *Vpon the ſeuenth day the King went to bewayle Daniel.* Rom.12.

The

The firſt Corollary.

IN the meane ſpace; the Light that this *Parabolical Prophecie* doth illuminate vs with, is: That all the members of the *Church* of God *generally*, and euery one *ſeuerally* bee hereby informed to a due conſideration of the *ſtate*, wherein they preſently ſtand; either for their *ſpirit* of their *inmoſt conſcience*, or for the *priuate* of their *worldly ſtate*, or for the *publique* of the *politique ſociety*, wherein they liue. And that they doe accordingly diſpoſe of themſelues. Firſt, whether ſuffering
1. Period. in the *fornace* of Gods tryals, that they abide *conſtant*, rather to dye then to fall from their hope. Secondly,
2. Period. whether brought into vndeſerued *Obloquy*, that they pacify themſelues out of the *teſtimony* of a *cleere conſcience*.
3. Period. Thirdly, whether in *Authority*, that in the *firſt* place, they aduance the *honor* of *God*, that hath aduanced them
4. Period. vnto *honor* aboue others. Or laſtly, whether in the midſt of a *Brute-hearted* generation, that they bee not any way diſmayed, but cheere themſelues, in aſſurance, that the power of their *Aduerſaries* is limited, and ſhall not bee able to ſtretch it ſelfe farther, then ſhall bee for the *honour of God, and good of his faithfull ſeruants. Remembring this withal, that ſo long as wee giue our ſelues ouer to the Purſuite of our* priuate ends, *ſo long ſhall wee bee left to the danger of theſe our* Brutiſh *Enemies. But ſo ſoone as the Day-ſtarre of the Lords* Sabbath *ſhall ariſe in our Hearts, and wee* by the conduct thereof, ſeeke his face, *leauing*
Pſa 148. Iſa.60. Ap.21. *our owne ſelfe wranglings: The whole creature ſhall ioyne with vs vnto a perfect celebration thereof. And of that* Sabbath *day ſhall be no Sun-ſet: for* Chriſt our righteouſneſſe *ſhall*
1. Cor. 15. *euer more and more lighten vs vnto Triumph, and treading downe of our Enemies, Death, and all, vnder our feete, in him and by him.* Amen.

But

But —— *Paulo maiora.*

Here is in this *Quadripartite Parable* deſcribed vnto vs a fourefold *ſtate* of the *man* in *Chriſt*.

The firſt is the *ſtate* of *Nature*, originally deriued vnto him from his *Parents*; touching which, are the the words of the *Prophet*: *In iniquity was I formed, and conceiued in ſin.* Out of the remembrance whereof, ſo long as hee beholdeth himſelfe as in that *ſtate*, he findeth nothing in himſelfe but *fights* (of his owne guilty conſcience) *within, and feares* (*of the whole Creature calling for Iuſtice againſt the Man for his abuſe of them*) *without*; Thus euery where bearing about in the body, the *dying* of our Lord *Ieſus Chriſt* by his afflicted *ſpirit*. Onely the zeale of his inward *LOVE*, the feruor whereof is farre more mightie, then to be inuaded by outward and *Elementiſh* conſiderations, maketh him a *freſhure*, as vnto theſe young men in the midſt of the *flammes* in the *firſt Period*.

Natural Propagation.

Pſal. 51.

The fyery furnace.

2 Cor. 4.

The *ſecond* is, the ſtate of his *Adoption* and *Childhood* in *Chriſt* through *Grace*. By the meanes whereof, euen in his greateſt weakeneſſe, hee ſaluteth (as it were a farre of) the louely Reuelations of God vnto him, in ſuch liberal manner as hee is ouercome, and in feare to bee puffed vp by them. And therefore it is good for him, yet to indure the *buffetings of Satan*, whereby the Teſtimony is ſealed vnto him, that the *grace of Chriſt is ſufficient for him*, as the *Chaſt wife* doth in the ſecond *Period*.

Adoption and Spiritual Regeneration.

The falſe Iudges.

2 Cor. 12.

The *third* is, his *full growth* and ſtrength of manhood in *Chriſt*, whereby hee is able with all Saints to comprehend, what is the *bredth, length, depth and height*: *and to know the loue of Chriſt, which paſſeth all knowlage.* And therefore from the former *Period*, of being able *to Suffer*, hee is now growne to bee able *to Doe*. Namely, to caſt downe (*Belus*) *Imaginations*, and euery high thing that exalteth it ſelfe againſt the knowlage of God, and to bring into *captiuity* (*the Dragon, and*) euery thought to the obedience of *Chriſt*. So that by times,

Man-hood and Strength.

Eph. 3.

2 Cor. 10.

The firſt Corollary.

IN the meane ſpace; the Light that this *Parabolical Prophecie* doth illuminate vs with, is: That all the members of the *Church* of God *generally*, and euery one *ſeuerally* bee hereby informed to a due conſideration of the *ſtate*, wherein they preſently ſtand; either for their *ſpirit* of their *inmoſt conſcience*, or for the *priuate* of their *worldly ſtate*, or for the *publique* of the *politique ſociety*, wherein they liue. And that they doe accordingly diſpoſe of themſelues. Firſt, whether ſuffering in the *fornace* of Gods tryals, that they abide *conſtant*, rather to dye then to fall from their hope. Secondly, whether brought into vndeſerued *Obloquy*, that they pacify themſelues out of the *teſtimony* of a *cleere conſcience*. Thirdly, whether in *Authority*, that in the *firſt* place, they aduance the *honor* of *God*, that hath aduanced them vnto *honor* aboue others. Or laſtly, whether in the midſt of a *Brute-hearted* generation, that they bee not any way diſmayed, but cheere themſelues, in aſſurance, that the power of their *Aduerſaries* is limited, and ſhall not bee able to ſtretch it ſelfe farther, then ſhall bee for the *honour of God, and good of his faithfull ſeruants. Remembring this withal, that ſo long as wee giue our ſelues ouer to the Purſuite of our* priuate ends, *ſo long ſhall wee bee leſt to the danger of theſe our* Brutiſh *Enemies. But ſo ſoone as the Day-ſtarre of the Lords* Sabbath *ſhall ariſe in our Hearts, and wee* by the conduct thereof, ſeeke his face, *leauing our owne ſelfe wranglings: The whole creature ſhall ioyne with vs vnto a perfect celebration thereof. And of that* Sabbath *day ſhall be no Sun-ſet: for* Chriſt our righteouſneſſe *ſhall euer more and more lighten vs vnto Triumph, and treading downe of our Enemies, Death, and all, vnder our feete, in him and by him.* Amen.

1. Period.
2. Period.
3. Period.
4. Period.
Pſa. 148.
Iſa. 60.
Ap. 21.
1. Cor. 15.

But

But —— *Paulo maiora.*

Here is in this *Quadripartite Parable* described vnto vs a fourefold *state* of the *man* in *Christ*.

The first is the *state* of *Nature*, originally deriued vnto him from his *Parents*; touching which, are the the words of the *Prophet*: *In iniquity was I formed, and conceiued in sin.* Out of the remembrance whereof, so long as hee beholdeth himselfe as in that *state*, he findeth nothing in himselfe but *fights* (of his owne guilty conscience) *within, and feares* (*of the whole Creature calling for Iustice against the Man for his abuse of them*) *without*; Thus euery where bearing about in the body, the *dying* of our Lord *Iesus Christ* by his afflicted *spirit*. Onely the zeale of his inward *LOVE*, the feruor whereof is farre more mightie, then to be inuaded by outward and *Elementish* considerations, maketh him a *fresh ure*, as vnto these young men in the midst of the *flammes* in the *first Period*.

Natural Propagation.

Psal. 51.

The fyery furnace.

2 Cor. 4.

The *second* is, the state of his *Adoption* and *Childhood* in *Christ* through *Grace*. By the meanes whereof, euen in his greatest weakenesse, hee saluteth (as it were a farre of) the louely Reuelations of God vnto him, in such liberal manner as hee is ouercome, and in feare to bee puffed vp by them. And therefore it is good for him, yet to indure the *buffetings of Satan*, whereby the Testimony is sealed vnto him, that the *grace of Christ is sufficient for him*, as the *Chast wife* doth in the second *Period*.

Adoption and Spiritual Regeneration.

The false Iudges.

2 Cor. 12.

The *third* is, his *full growth* and strength of manhood in *Christ*, whereby hee is able with all Saints to comprehend, what is the *bredth, length, depth and height: and to know the loue of Christ, which passeth all knowlage.* And therefore from the former *Period*, of being able *to Suffer*, hee is now growne to bee able *to Doe*. Namely, to cast downe (*Belus*) *Imaginations*, and euery high thing that exalteth it selfe against the knowlage of God, and to bring into *captiuity* (*the Dragon, and*) euery thought to the obedience of *Christ*. So that by times,

Man-hood and Strength.

Eph. 3.

2 Cor. 10.

Belus and his Dragon.

euen at his first comming into the entertainment of *Cyrus* (*Christ risen*, *ascended*, and *reigning in him*) hee taketh away all the vngodly out of the Land, and doth cut of all the wicked doers from the *City of the Lord*. And this Citie, is not onely his outward ranke in the world: but the inward man of him, as hee is the *Temple of the Holy Ghost*, and those wicked ones are the many bayts, suggestions, excesses, and wants, as well within him, as round about him. In all which, hee now can say with the Apostle, *I can doe all things by him that strengthneth mee*, as wee finde it the part of all *Daniels* to doe, in the third *Period*.

Psal.101.

Phil.4.

Perfection.

The fourth is, the *glory* of the *mans consumation*. By the which [*although hee doe yet walke in the flesh* (assayled on euery side with the *spurres* thereof, as with so many *Lyons*), notwithstanding [*hee doth not warre after the flesh*] that hee should stand in feare of them, or bee annoyed by them, because hee liueth in *Christ*. And for as much as hee is able in the brightnesse of a good conscience, to beare witnesse to himselfe with the *Apostle* [*I haue kept the faith*;] therefore doth hee conclude, that [*neither tribulatiou*, *nor distresse*, *nor persecution*, *nor famine*, *nor nakednesse*, *nor peril*, *nor sword*, *shall seperate betwixt Christ and him.*] *For* in all these, *wee are more then conquerors*, as wee finde *Daniel* amidst the *Lyons*, in the fourth *Period*.

2 Cor.10.

The Den of Lyons

2 Tim 4.

Rom.8.

And euen this very *Mysterie* is it, that a right learned and vertuous * Gentleman hath so liuely decyphered, in his *Legend* of the *Patron of trew holinesse*, the *Knight of the Red-Crosse*; whereby, and by the rest of those his louely *Raptures*, hee hath justly purchased the *Lawrel* of *honorable memory*, while the Pilgrimage of those his worthies are to indure.

** Mr. Edmund Spencer. The great contentment I sometimes enioyed by his Sweete society, suffereth not this to passe me, without Respectiue mention of so trew a friend.*

Hee there hath brought forth our *Noble Saint George*; at the first onely in the state of a *Swayne*, before his *Glorious Queene* cast downe on the ground [*Vncouth*, *vnkest*] *Vnacknowne*, *vncared off* as a dead trunke, and onely fit for the *fire* (as in our first *Period*). But

Sine nomine Corpus.

The young men in the fyar.

But when hee had arrayed himſelfe in the *Armor* of his Dying Lord, his preſence is then become *Gracious*, and his Perſon promiſing great things [*as one for ſad incounters fit*]. Which hee firſt *Paſſiuely* (as in our ſecond *Period*), and after *Actiuely* (as in our third *Period*) doth ſo victoriouſly paſſe through and finiſh; that at the length (as in our fourth *Period*,) hee is become altogether *Impaſſible*, whether of *Aſſaults* of the fraylety of *Nature* within, or *Affronts* of *Aduerſaries* without, as being fully poſſeſſed of that Kingdome, againſt which there is none to ſtand vp.

The Chaſt wife accuſed and freed.

Belus and his Prieſts ſuppreſſed.

Daniel amids the Lyons vntouched.

The ſecond Corollary.

BY that which hath beene ſaide, is made manifeſt, how exactly theſe *Apocryphal Prophecies* of *Daniel* doe agree. Firſt, with the *Prophecies*, *Parables*, and *Prophetical Hiſtories* of the *Canonical Scriptures*.

Sacra Scriptura dum narrat geſtum, prodit Myſterium.

Secondly, with the gracious *Speculations* and *Obſeruations* of the *Religiouſly learned*.

Thirdly, with the *Accompliſhments* of them all from time to time. And ſo (according to the *Law*, that *In the mouth of two or three witneſſes the trewth be ſtabliſhed*) how worthily they haue to chalenge to themſelues, their *ancient* place and right. Namely, if not to goe [*promiſcuè*] with the *Sacred Scriptures*, as they formerly did; yet to hold their *attendance* on them *inſeperable*, aboue all other writings whatſoeuer. And how dangerouſly any ſhall preſume *to diuorce them*, which haue beene found yoaked and drawing together, *ſo many ages of the Church of God*, *in conſtant and vn-interrupted ſucceſſion*. Whereby their coupling together, may be judged to haue beene the *worke of God*, and not of *man*.

Deut 19. 5.

But for farther confirmation of a thing already ſo manifeſt, let vs adde [*ex abundanti*] one Teſtimony more,

whether as *neceſſary* as the former, I forbeare to ſay, certainely no leſſe *Gracious*.

The wonderfull *Light* (I meane) exhibited vnto vs from Heauen by the late *Prodigious Comete*, according to the ſeueral *differences* to bee conſidered in it. Namely,

1. *The Influence of its Compound receiued from the Æthereal bodyes.*
2. *The peculiar motion allotted vnto it.*
3. *The large progreſſe ouer the heads of ſo many Nations.*
4. *The ſundry conſtellations it viſited in progreſſe.*
5. *The different Extention of his trayne.*
6. *The great diſtance of it from this Habitable of Mortality.*
7. *Laſtly, the place of Exſpiring and Diſparition.*

In all which it hath by *Diuine Characters* and *Lynes* drawne in the *Heauens* (that all *Mortals* might by them be made *Inexcuſable*) preached vnto vs, the *Approach* and *Accompliſhment* of thoſe workes of the *Creators prouidence*, which were ſo *long before* ordained and reuealed, that they ſhould bee performed in their due time. To the worldlings, and to them that put their truſt and *content* in the vncertaintie of *Tranſitory* things, *Diſmal* and *Deſolatory*, according to the word of God by his *Prophet*, [*They ſhall ſay to the Mountaines couer vs, and to the Hills, fall vpon vs.*] But to the trewly faithfull, and thoſe that haue in *Chriſt*, crucified themſelues to the world, *full of ioy* and comfort, according to the word of their Lord, [*when theſe things begin to come to paſſe; then looke vp, and lift vp your heads; for your Redemption draweth nigh.*]

Luc.21.

For proofe whereof, let vs make a *Superficial Eſſay* of ſome few.

Ara, Lat. θυμιατήριον [*The Altar,*] and as it were bred out of the *ſmoake* therof; As it ſeemeth to declare that the worldlings vnder *pretenſe* of *Religion* did put themſelues into *Secret Combinations* and in manner of *Religious vowes* for the Proſecution of their pernicious *calumnies*, and vniuſt Perſecutions againſt their *Enemies* the *Faithfull* now more then euer:

Sap.2.12.

So

So in like manner it putteth the *Godly* in mind of the *Glorious Altar* from *vnder* which the Soules of the Blessed *Martyrs* cal for *vengeance*; and the *Gratious answere* they receiue for *Confirmation* of vs that are left behind. Ap.6.

The *Influence* it receiued from the *Planetary Lights* in the Generation of it as in the Euil, it sheweth their *ouergrowne Frowardnesse*, *Infidelity*, and *Rashnesse*: So in the *Pious* it portendeth their *Constancy*, *Princely Patience*, *Martiall valor* and *boldnesse*, and *Ingenious Compasses* for their discreete and Conuenient *Ends*. *Oppos. with* ♄ Saturn *Coniunction with*, ♂ *and* ☿.

The *Lustre* it gathered at the first by *Reflection* on *Cauda Pauonis* as in a *Mirraur* sheweth that notwithstanding the *Pretext of Holinesse* the *Hypocrites* make: yet it is wholy to aduance the *Painted plumes* of some whether *Peacocke* or *Austriche*, that display their gay fethers more for vaine shew then for any gratious vse they put them to. *Cauda Pauonis.*

The *Constellations* is passeth through; First *Wolfe* and *Scorpion*, in the *Euil* is signe of their *Rabide* and venimouse *Implacability* against the *Saints*; But in the *Good* their *Inward Ardor* in *Piety* towards their *Godly Generation* as *Iacob* fortelleth of his *Louely Son* the *Wolfe Beniamin*; and their *outward help* from *God* against their Enemies, as was vnto the *Israelites amids fiery Serpents*, *Scorpions*, and drought in the wildernesse. *Lupus and* ♏. Gen 44. Deut. 8.15.

The not appearing of the Comet during his being vnvnder the *Constellation* of *Libra* (because he was then vnder the *beames* of the Sun) doth touching the *Euil*, testify the *Summons* of them to declare, and a *Compulsion* of them to speake *openly* their *Designes*, by *Legall Proceedings*, *Ambassyes*, *Treatyes*, &c. which (by the projection of his *Trayne* to the *Characterisme* of *Virgo*) are then manifested to be intended against the *Church* [*eo nomine*] *as it is the flocke of Christ*: On the other side to the *Good* it sheweth that howsoeuer by the Sunnes going *forward* (according to the Order of the Signes) in the *Zodiaque*, and the *Comets Retrogradation* (*against* the Order of the *In* ♎ *sub radijs* ☉*is*. *The trayne of it towards* ♍. ☉*is motus a* ♏ *in* ♐. *Motus Cometæ a* ♏ *in* ♎ *& inde* ♍ *versus*.

Signes (God doth seeme to leaue the wicked to their Counsels, with free liberty to pursue them; yet doth he neuertheleſſe *impoſe* a *Seuere reſtreint* of their Malice by Order of *Iuſtice*, that it ſhall not bring any damage to his *Spouſe* the *Mayden-Mother Queene his Church.*

Serpens. Herevpon the Comete by his Northward way is carried to the *Serpent* by which he is *ſtung* and pricked forward (for then the Comete is ſeene in the *Mornings* and his *Motion* is become *moſt ſwift*) ſhewing that the Euil finding their Projects fruſtrate in manner as is aboue ſhewed, ſhould change their *priuy Conſpiracies* into *open Hoſtilities*, which they ſhould purſue in moſt violent manner, & by the greateſt ſtrength they were able to make or procure: But to the *Godly* it ſheweth that by meanes of the *Noble Serpent* [*Dan* the *Iudge*] the more Expedition and Strength their Enemies ſhould vſe, the ſooner ſhould they be diſſolued and vaniſh by the *Chariot* and *Horſe-men of Iſrael*, as the Comet in his comming to Bootes and the Reſt of thoſe *Polar Characters* is ſeene to languiſh: And ſo by a ſlower *Motion* and through a Part of the Heauens *not honoured with Conſtellations* (as through a *Deſert* of *Obſcuritie*) to hide the head.

Gen. 44.

2 Reg. 13.

Arctophilax &c.

Vrſa maior &c.

Cauda Draconis. Laſtly, the Comet drawing to the taile of the *Dragon* is by the Light of the *New Moone* (then gathering ſtrength) wholy darkned, his body diſperſed, and his *fire quenched.* Shewing that howeuer the Euil doe yet a *third time* ſeeke to gather more new poyſon from the *Old Dragon* (and the Purple *Harlot* his Rider the *founder* of all their Practiſes) yet it ſhall not be *her Naſty skirts* that ſhall ſerue to releiue or ſhelter them, but by the *Brightneſſe of the Church*, comming forth as a *Bride* out of her *Chamber*, *Gratious as the Morning*, *faire as the Moone*, *pure as the Sun*, *and terrible as the Banners of Machanaim* (Men and Angels, or Angelical Men) they ſhal be vtterly fruſtrate and end in a *Smoke* and *Stench* as the *Comete* then did.

Nauilunium.

Cant. 6.

Gen. 32.

Theſe

The ſe few (as I ſaid) haue I for an *Eſſay* thought good to touch vpon: which how trew they haue beene vnto vs thus farre, and how fully they doe ſquare with the *Captiuity* of our Prophet in his *laſt Period* I neede not enlarge. As alſo that (no leſſe in euery ones *Particular* then as before in the *Generall*) it is in the *faculty* of Men to make vſe hereof (if they liſt) to their *Priuate* counſels.

Neither let any vnderpriſe theſe as no more then *voluntary Applications*: For if they thinke that eyther the Names *firſt* allotted to theſe *Conſtellations* were [*Sine Numine*] things wherein God had not a *Speciall* hand; Or that they were not ſo *Diſtributed* into *Characters* by *Diuine Inſpiration*; Or laſtly, that theſe *Caleſtial Apparitions* haue not *Reference* nor Enterview with *this Habitable* Orbe: Let all ſuch vnderſtand, that how much ſo euer knowlage whether of *Humane* or *Diuine* Letters they haue ſcraped vp together: They haue not yet ſo much as by ſight *aloofe* ſaluted the threſhold of *Trew wiſedomes Sanctuary*. Pro. 9.

The Concluſion.

NOw therefore for Concluſion, let euery one as he tendreth his trew & Æternal good, ſettle himſelfe thriftily & carefully to ſearch into his owne heart, & that without wearineſſe or Intermiſſion, vntil he finde in which of theſe 4. wayes of our *Prophets Parables* he ſtandeth, & accordingly ſhape his Courſe. With this reſt to be laid vp, that if in order as to the *Church*, he finde not the world vnto him as in one of theſe *States*; or that in order as to himſelfe, he beare not himſelfe as by theſe *precedents* he is informed; The ſame man hath no comfort out of this *Prophecy*, nor out of any other that doth *Analogize* with it.

And ſuch are the ſcorners of theſe times, whom the *God* of this world hath ſo blinded, that they begin to ſay againe

Pet. 3. gaine as ſome did of old [*where is the promiſe of his comming*] Things are to day as they were yeſterday, and ſhal be to morrow as they are to day. If we ſhal be ſaued we ſhal be ſaued, let vs liue as we liſt, and ſo mock at *Reproofe* and hate the *Reprouer*.

Oh that there were not ſo many of them in theſe dayes, which turne the ſweeteſt juices of *Wit*, *Learninge*, *Tongues*, *Fauor*, *Strength*, *Honor*, *Wealth*, *Place*, yea *Religion* and all into the floâty *Gall* of vpbraiding and contemning others. As I ſurmiſe there wil not be wanting ſome that wil doe of this my Labour: vnto whom (if any be) I reply none otherwiſe then thus; That there are yet other things enfolded in this *Prophecy* perteining to the *Influence* of a *Different Climat*, which by the Rule of *Prophetical wiſedome*, and *Sacred Sobriety* in *Spiritual* matters are not to be entruſted to Paper and Enke; and therefore haue I in them followed (I hope vpon good warrant) the Apoſtles Rule of *Reſeruation*. Now my requeſt to theſe men is, that they firſt pleaſe to make *Eſſayes* of their owne *Illuminations* vnto the Diſcouery of thoſe things. Which if they atteine vnto, it ſhal be to me a double comfort that I ſhal enioy their brotherly concurrence, whereby more hopefully then by my ſingle ſtrength may be endeauoured the ſhortning of thoſe Dayes which our *Sauiour* hath declared out of his incomprehenſible loue and care ouer his *Elect* to be expedient that they be ſhortened vnto which worke euery good Chriſtian is bound to conſpire.

Mundus alter & idem.

2 Ioh. 13.

And herein I doe in the bowells of *Chriſt Ieſus* deſire theſe my deere brethren, that laying aſide al bitterneſſe and ſuperfluity of Malice they wil joyne with me; That ſo in them and in me and in al that loue the comming of our Lord may be heard the *Melodious Harmony* of the *Angels* Singing,

GLORY TO GOD IN THE HIGHEST.

* *

La-